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THE DOCTRINE OF THE TRINITY,

AS IT STANDS DEDUCED BY

THE LIGHT OF REASON

FROM

The DATA laid down in the SCRIPTURES.

To which are added,

SOME REMARKS

ON THE

ARIAN CONTROVERSY.

ALSO

A POSTSCRIPT, containing ſome Obſervations on the Writings of JUSTIN MARTYR and IRENÆUS.

Stand ye in the Ways and ſee, and aſk for the old Paths.
Jer. vi. 16.

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SOME REMARKS

ON THE LIFE OF KENRICK.

IN A LETTER

TO

DOCTOR ——

PREFACE.

IF it be not too great a Favour to aſk of my Reader, I would beg of him to throw aſide whatever Prejudices he may have taken up, by reading what Others have written on the Subject of the Trinity, before he begin to read the following Treatiſe. But, if this Requeſt be thought too unreaſonable, my next ſhould be, that he would attentively peruſe the Axioms, and the firſt Propoſition, with their Corollaries; and either confute them, or be convinced of the Truth of them, ere he proceed any further. I am, in truth, not a little apprehenſive, that many of my Readers will be highly prejudiced againſt me, merely becauſe I profeſs to inveſtigate the Doctrine of the Trinity

by the Light of Reaſon: Although, on the other hand, I ſuſpect, that there will be ſome as much prepoſſeſſed in my Favour, on that very Account. To ſpeak my own Opinion, I believe, that they will both be diſappointed, when they ſhall have gone through the Book. But, however that may be, ſince I neither expect nor deſire, that my Arguments ſhould go for more than they are worth, ſo I hope, that Prejudice will not ſo far influence the Mind of my Reader, as to depreſs them below their juſt Value. Reaſon and Revelation have long been at Variance amongſt the Diſputers of the World, eſpecially on this Subject of the Trinity: It is ſurely high Time they were reconciled: To effect this Reconciliation hath been my Endeavour; how far I have ſucceeded, muſt be

be determined by the Judgment of my Readers.

The Controverſy betwixt the Orthodox and Arians, is now of above fourteen Hundred Years ſtanding; and, in all Probability, the Day of Judgment will not find it compoſed, unleſs God ſhould vouchſafe to rectify our Notions, by means of a new Revelation, or ſome preſumptuous Mortal (like myſelf) ariſe to tell them, that they are both miſtaken.

Two ſuch oppoſite Opinions cannot poſſibly be both true; of Courſe there muſt be an Error ſomewhere: Now to me it appears to be couched in one Poſition, which they have both agreed in, and all along taken for granted. If ſo, the Diſpute muſt neceſſarily be immortal, unleſs this Error be detected.

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I acknowledge the extreme Temerity of my Undertaking, thus to oppoſe myſelf to almoſt the whole Chriſtian World, antient and modern; and nothing but the Exantlation of the Truth could ever have prevailed with me to attempt it. I know it is the Cant of every Scribbler, who venteth particular Notions of his own, that his great Zeal for Truth (after an Abundance of Struggles) hath gotten the better of his Modeſty; when, at the ſame Time, that Truth is, perhaps, a palpable Falſehood. But thus much I muſt ſay in Juſtice to myſelf, that, if I have admitted any Falſehoods, they are not of the palpable Kind. But if the Reader will point out to me any material Error, which I may have been too blind to ſee of myſelf, I ſhall be greatly obliged to him, and rejoice

in the Diſcovery of the Truth, although it be to my own Confutation.

If the whole of this Treatiſe ſhould not have the good Fortune to be approved of, yet I truſt, that neither will the whole of it be condemned; but, on the contrary, am ſanguine enough to hope, that whatever it may contain, of Truth, will not be ſuffered to fall to the Ground, for want of abler Hands than mine to ſupport it, even though it be not exactly coincident with preſent Opinions. To be conſiſtent both with the Scriptures and Ourſelves, it ſeemeth abſolutely neceſſary to differ from all Opinions this Day in the World; and I cannot think ſo unfavourably of the Learned in general, as to ſuppoſe, that they will be deaf to the united Voice of Reaſon and of God,

for

for the Sake of adhering to any mere Opinion whatſoever.

In fine, as this Treatiſe is laid before the Public, purely with a View to the Diſcovery and Eſtabliſhment of the true Doctrine of the Trinity, the Author ſcorneth to aſk in Charity the Aſſent of any Man to the Propoſitions therein contained, if he be not able to extort it; much more to defend an Error when once he ſhall be appriſed of it; or ceaſe to defend, to the utmoſt of his Power, what he can demonſtrate for a Truth.

THE DOCTRINE OF THE TRINITY AS IT STANDS

Deduced by the Light of REASON from the Data laid down in the SCRIPTURES.

AXIOMS.

1.

A Being, that is *Underived*, is *Without an external Cause of Existence*, (or is *Self-Existent*); and *vice versâ*.

2.

A Being, that is *Without an external Cause of Existence, never had a Beginning*, (or is *Eternal à parte ante*); and *vice versâ*.

3.

A Being, that *never had a Beginning*, is *not posterior*, in point of time, *to any other Being*; and *vice versâ*.

On the contrary,

4.

A Being, that is *Derived*, is *not Without an external Cauſe of Exiſtence* (or, is *not Self-Exiſtent*); and *vice verſâ*.

5.

A Being, that is *not Without an external Cauſe of Exiſtence*, *had a Beginning*, (or, is *not Eternal à parte ante*); and *vice verſâ*.

6.

A Being, that *had a Beginning*, is *poſterior*, in point of time, *to ſome other Being*; and *vice verſâ*.

COR. 1.

Since all Effects are poſterior, in point of time, to their Cauſes, *Every Effect muſt have had a Beginning*.

COR. 2.

It cannot, conſiſtently with right Reaſon, be affirmed or denied of any Being, that it is either *Underived*, or *Without an external Cauſe of Exiſtence*, or *Self-Exiſtent*, or that it *never had a Beginning*, or that it is *Eternal à parte ante*, or that it is *not poſterior*, in point of time, *to any other Being*, without

out respectively affirming, or denying *All* these things of it.

PROP. I.

That there doth exist some underived intelligent powerful Being, or Beings.

A Being cannot be derived from Nothing, as from a Cause: But if *All* Beings were derived, then some Being (at least) must have been derived from Nothing, which is absurd; therefore *All* Beings cannot be derived Beings; but some Being, or Beings, must be Underived. Which is the first Part of the Proposition.

All derived Beings must have been derived (mediately or immediately) from some Underived Being or Beings; for otherwise some Being (at least) must have been derived from Nothing; which is impossible. And an Underived Being, from which another Being is derived, must be *intelligent*; for an *unintelligent* Being is no *Agent*; and it is equally possible, that a Being should be derived from Nothing, as from an unintelligent Being. And, for the same Reason, that such Being must be *intelligent*, it must also have the *Power to*

ereate. Therefore there doth exiſt ſome underived intelligent powerful Being, or Beings. Q. E. D.

Now ſuch an Underived intelligent Powerful Being we call GOD.

COR.

A Being, that is GOD, muſt neceſſarily be *underived*; and therefore (by the ſecond Corollary to the Axioms) *without an external Cauſe of Exiſtence, without a Beginning*, and *not poſterior to any other Being*.

I hope my Reader doth not imagine, that, becauſe I have here inſerted the common Proof of the Exiſtence of a God, I have therefore ſo low an Opinion of him, as to ſuppoſe, that he ſtandeth in any Need of being convinced of that Truth. I can aſſure him, that I write not for Readers of that Claſs; nor ſhould this Propoſition have appeared in this Treatiſe, but for the ſake of the Corollary; by which he is reminded, that, were it poſſible to give a Definition of the Being denoted by the word GOD, *Self-Exiſtence* would be one neceſſary Ingredient in that Definition.

LEMMA.

LEMMA.

Of Paternity and Filiation.

All Filiation is an *Effect*; therefore (by the firſt Cor. to the Axioms) *All Filiation muſt have had a Beginning.*

And, becauſe all Paternity dependeth upon Filiation, therefore, *All Paternity muſt have had a Beginning.*

PROP. II.

To find the Time, when the Filiation of the Son of God, and conſequently the Paternity of the Father, commenced.

The Subject of this Propoſition being purely a Matter of Fact, revealed to us in the holy Scriptures, we muſt neceſſarily have recourſe to them, in order to fix this Time: Becauſe all that we can know of it from the mere Light of Reaſon is this, *That the Paternity of the Father, and Filiation of the Son had a Beginning*, by the foregoing Lemma.

Now this being a demonſtrable Truth, and the revealed Word of God being alſo

Truth, and ſince it is impoſſible for two Truths to contradict each other, it is reaſonable to ſuppoſe, that the Scriptures do no where affirm this Paternity and Filiation to have been *Eternal*; and that, if they ſeem to us ſo to do, we muſt be miſtaken in the Interpretation of them. But, becauſe the Doctrine of Chriſt's Eternal Generation hath ſpread far and wide in the Chriſtian Church, inſomuch, that there are, probably, but few, who entertain it not; I ſhall firſt particularly examine, what Foundation it hath in Scripture and Reaſon; and then proceed to the Buſineſs of the Propoſition, and ſhew, that *this Paternity and Filiation commenced at the time of the Incarnation of Chriſt.*

Firſt, let us conſider thoſe Texts of Scripture, in which the SON is ſaid to have *made the Worlds*. Of this Claſs I can find only theſe three.

COL. i. 13, 16, 17. *For by him* (viz. the *Son* v. 13.) *were all things created,—And he is before all things, and by him all things conſiſt.*

HEB. i. 1, 2. *God—hath ſpoken unto us by his Son—by whom he made the Worlds.*

—— i. 8. 10. *But unto the Son he ſaith,—Thou, Lord, in the Beginning haſt laid the Foundation of the Earth, and the Heavens are the Work of thine Hands.*

But theſe Texts afford no Proof of a Filiation before the Incarnation: He that thinks they do, ought to ſhew me, how I ſhall get rid of the falſe Concluſion, which will follow from reaſoning in the very ſame Manner upon theſe Texts.

Eph. iii. 9. *God created all things by Jeſus Chriſt.*

1 Cor. viii. 6. *There is one Lord Jeſus Chriſt, by whom are all things.*

Heb. iii. 3. 4. *This Man was counted worthy of more Glory than Moſes, inaſmuch as he, who hath builded the Houſe, hath more Honour than the Houſe. For every Houſe is builded by ſome Man, but he that built all things is God.*

Now, whether Our Saviour were a Son before his Incarnation, or not, he certainly was not *Jeſus Chriſt* nor *Man*; yet, if this way of reaſoning be admitted, the two former Texts will prove him to be *Jeſus Chriſt*, and the latter to be *Man*, at the time when all things were created; which Concluſion

is notoriouſly falſe. If I receive for Anſwer, "That, becauſe the ſame Perſon, who created all things, did *afterwards* become *Jeſus Chriſt* and *Man*, therefore the Apoſtle gives him thoſe Appellations, though ſpeaking of him before they belonged to him," I give the like Anſwer back again; "That, becauſe the ſame Perſon, who created all things, did *afterwards* become the *Son of God*, therefore the Apoſtle, in the former Texts, gives him that Appellation, though ſpeaking of him before it belonged to him." And, as the latter Texts are no Proof, that he was *Jeſus Chriſt* or *Man*, ſo neither are the former a Proof of his *Filiation*, at the time when he made the Worlds.

This *proleptical* Form of Speech is in uſe every day, and is by no one cenſured as an Impropriety. Thus, if I ſhould ſay, *Sir Iſaac Newton firſt publiſhed his Principia in the Year* 1686, who would cenſure me as ſpeaking improperly; or who would ſuppoſe, that I meant to ſay he was a *Knight* at that time, becauſe I call him *Sir Iſaac*? A multitude of Inſtances might be brought

of

of this manner of ſpeaking from the Scripture itſelf.

Thus St. Paul (PHILIP. ii. 6.) ſays, *Let this Mind be in you, which was alſo in Chriſt Jeſus, who being in the Form of God,* &c. Which Words are evidently ſpoken of Our Saviour before his Incarnation; yet ſurely no one will ſay, that he was then *Chriſt Jeſus*, any otherwiſe than in the Counſel and Foreknowledge of God. So the ſame Apoſtle (1 COR. x. 4.) ſays, *They* [the Iſraelites] *drank of that ſpiritual Rock that followed them, and that Rock was Chriſt*; and again, (v. 9.) *Neither let us tempt Chriſt, as ſome of them alſo tempted*; and again, (GAL. iii. 17.) *The Covenant which was confirmed before of God in Chriſt, the Law, which was four hundred and thirty Years after cannot diſannul.* But the Man would be thought a very bad Logician, who ſhould from hence conclude, that Our Saviour was *Chriſt* at thoſe times. So alſo (GAL. iii. 16.) *To Abraham and his Seed were the Promiſes made*; And yet the Promiſes were not made to *Abraham*, but to *Abram*, See GEN. xii. To mention but one more of a great many, that might be produced; GEN. xi.

31.

31. *And Terah took Abram his Son,—and they went forth from Ur of the Caldees*; i. e. from *Ur*, which was *afterwards* (viz. when Moſes wrote) a Poſſeſſion of the *Caldees*; for the *Caldees* were not a People, when *Abram* went out of *Ur*; being deſcended from *Cheſed* (of the Poſterity of *Nahor*) who was not then born.

To as little purpoſe in this Controverſy are theſe Texts:

JOHN xvii. 5. *O Father, glorify me with the Glory, which I had with thee before the World was.*

1 JOHN i. 1, 2. *That which was from the Beginning,—which was with the Father.*

Theſe Texts prove not, that God was *a Father* from the beginning, any more than the former proved, that Our Saviour was *a Son* from the beginning. It is, moreover, ſomewhat remarkable, that the Father is no where in Scripture ſtiled *the eternal Father*, nor the Son, *the eternal Son*, or the like; whereas the Holy Ghoſt is ſtiled *the eternal Spirit*. HEB. ix. 14.

Let us now take a View of thoſe Texts, in which the SON is ſaid to be *ſent*, or *ſent*

into

into the World: They are theſe which follow.

MATT. xxi. 37. *Laſt of all he ſent unto them his Son.*

MARK xii. 6. *Having yet one Son his well beloved he ſent him alſo.*

LUKE xx. 13. *I will ſend my beloved Son, it may be they will reverence Him.*

JOHN iii. 17. *God ſent not his Son into the World to condemn the World.*

—— x. 36. *Say ye of Him, whom the Father hath ſanctified, and ſent into the World, thou blaſphemeſt, becauſe I ſaid, I am the Son of God?*

1 JOHN iv. 9. *God ſent his only begotten Son into the World.*

—— iv. 10. *God ſent his Son to be the Propitiation for our Sins.*

—— iv. 14. *The Father ſent the Son to be the Saviour of the World.*

—— iii. 8. *The Son of God was manifeſted, that he might deſtroy the Works of the Devil.*

If from theſe Paſſages of Scripture any one ſhall conclude, that the Son of God was a Son before his Miſſion into the World; I deſire him to tell me, why I

may not full as logically conclude, that he was *Jeſus Chriſt*, and *made Fleſh* before that Miſſion from the following Texts.

JOHN xvii. 3. *That they might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*

ROM. viii. 3. *God ſending his own Son in the likeneſs of ſinful Fleſh.*

GAL. iv. 4. *God ſent forth his Son made of a Woman.*

1 TIM. i. 15. *Chriſt Jeſus came into the World to ſave Sinners.*

Theſe Texts, compared with the former, ſhew very plainly, what is the true and genuine Senſe of the *ſending*, or *ſending into the World* there mentioned; viz. the Generation of the Son, which may very properly be called *a ſending of the Son into the World*. But even if this were not the Meaning, yet thoſe Texts are no better a Proof of his Sonſhip, before he came into the World, than 1 TIM. i. 15. is of his being *Chriſt Jeſus* before he came into the World.

It is worth while to obſerve, how remarkably cautious the Evangeliſts have been in avoiding theſe proleptical Phraſes,

at

at the beginning of the Goſpels, where the Hiſtory of the Incarnation is given; inſomuch, that they have not once ſtiled God *The Father*, nor Our Saviour *The Son*, until after they have related the Hiſtory of his Birth, except when they ſpeak of the Filiation as *future*.

MATT. i. 20, 24. *The Angel of the* LORD.

LUKE i. 15. *He* [John] *ſhall be great in the Sight of the* LORD,—*and many of the children of Iſrael ſhall he turn to the* LORD *their* GOD, *and he ſhall go before* HIM.

—— i. 26. *The Angel Gabriel was ſent from* GOD.

—— i. 32. *He* SHALL *be called the* SON *of the* HIGHEST, *and the* LORD GOD *ſhall give unto him the throne of his Father David.*

—— i. 35. *That* HOLY THING—SHALL *be called the* SON *of* GOD.

JOHN i. 1, 2. &c. *In the beginning was the* WORD, *and the* WORD *was with* GOD, *and the* WORD *was* GOD. *The ſame was in the beginning with* GOD.—*There was a Man ſent from* GOD, *whoſe Name was John: the ſame came to bear Witneſs of the* LIGHT. &c. Nor doth St. John ſay any thing of a Father

or a Son, until after he had ſaid, (v. 14.) *And the* WORD *was made* FLESH; but then he immediately ſubjoineth, *And we beheld his Glory, the Glory as of* [ſuch Glory as was ſuitable to] *the only begotten of the* FATHER, *full of Grace and Truth.*

All the Texts, which have hitherto been examined, with regard to the Paternity of the Father, or Filiation of the Son, are ſuch, as cannot be ſaid to *prove* any thing in this Controverſy, on either Side of the Queſtion: For, as thoſe, produced on one Side, prove not, that the Relation had any Exiſtence before the Incarnation, ſo I am ready to allow, that thoſe on the other do not neceſſarily ſuppoſe, that it had not.

I ſhall now conſider a ſingle Text, which hath been generally thought by *Arian* Writers to afford a poſitive Proof of a Filiation before the Incarnation.

COL. i. 5. *Who is—the firſt-born of every Creature.*

Dr. *Clarke*'s Interpretation of this Text (which is conſonant to that of the antient *Arians*) is as follows, "It is obſervable "(ſays he) that St. Paul does not here call "Our Saviour πρωτότοκον πάσης κτίσεως, "*the*

" *the first-created of all Creatures*, but πρω-
" τότοκος πάσης κτίσεως, *the first-born of*
" *every Creature*; *the first-begotten before all*
" *Creatures*; signifying *in general*, that he
" was (before all Creatures) τεχθεὶς *brought*
" *forth, produced by, derived from the Fa-*
" *ther*; but not declaring in *what particular*
" *Manner*."

It must be owned, there is a Text to be found in the New Testament, (viz. JOHN i. 15.) which seemeth to shew, that the word πρῶτος will indeed *bear* this Sense, and may denote a mere Priority in point of Time, without Relation to *other Subjects of the same Class*. (Though by the by, it is noted by Dr. *Hammond* for an *Hebraism*.) Yet, at the same time, it must be said, that this Form of Speech is so very unusual, that an Example from the Writings of the *same St. Paul* seems necessary to justify that Interpretation in the present Case: And, even if such Example could be produced, it would surely be too weak a Foundation, whereon to build an Article of Faith. If the Word πρωτότοκος must here denote a Priority in point of time, the whole Phrase will, in my humble Opinion, be equivalent to

πρω-

πρωτότοκος κτίσις πάσης κτίσεως; and this was the Interpretation of the *later Arians*.

In ſupport of what I have here ſaid againſt Dr. *Clarke*'s Interpretation, let me produce an Authority as good as *Clarke*'s. *Wallis* (in his Sermon on the Reſurrection) has theſe Words, "Vox *Primus*, cum ſit Numerus Ordinalis, dici intelligenda eſt cum reſpectu ad Plures ordine ſecuturos. Quo reſpectu Chriſtus eſt *Singularis* non appellatur πρωτότοκος *Primogenitus* (ut hic *Primogenitus ex mortuis*) ſed μονογενὴς *Unigenitus ex Patre*." And a little afterwards he ſays, "Dicitur ille (Heb. i. 6.) non μονογενὴς *Unigenitus*, ſed πρωτότοκος *Primogenitus* (Quum induxit Primogenitum in Mundum) propter reſpectum hic habitum ad *Fratres* ſuos. Qui ob hanc rationem ſic appellantur; prout ibi poſt ſequitur, *Quam ob cauſam, non erubeſcit eos vocare Fratres*." And Dr. *Hammond* in his Note upon this Text obſerves, that "the Word πρωτότοκος, beſide the ordinary Notion of *firſt-born* (which cannot ſo well here refer to *Chriſt's eternal Generation* becauſe of that which is added to it, *the firſt-born of every Creature*, which only gives him a Precedence before all

all *Other* Creatures, and doth not attribute *Eternity* to him) is used sometimes in Scripture for a Lord or Person in Power, who hath the *Privilege* of the *first-born*, *Dominion* over all his *Brethren*; and according to this Notion, it is used πρῶτος in *Scripture* for a *Prince*, or *principal* Person. And that this is the true Sense of the Word in this Place, I think very probable for the following Reasons.

1. Because the Apostle immediately addeth, For *by him were all things created*: So that *the Creation of all things by him* is given *as a reason* for his being πρωτότοκος. Now it is not a good Argument, that, *because* he created all things, he was therefore Himself *produced* before them; it is sufficient for that purpose, that he had almighty Power, and *was* before them; but it is a very good Argument, that *because* he created all things, he should therefore be *Lord* or *Heir* of all things.

2. Because the same Apostle (Heb. i. 2.) hath stiled the same Person *Heir of all things*, and, probably, alluded to the same Reason, when he added, *by whom also he made the Worlds*. (See Tillotson Vol. 1. Serm. 43.)

3. Becauſe the Prophecy in PSALM lxxxix. confirms this Interpretation, and ſhews the true Meaning of the Word: *He ſhall cry unto me, thou art my Father, my God, and the Rock of my Salvation: Alſo I will make him my firſt-born* [in the LXX. Verſion πρωτότοκον] *higher than the Kings of the Earth*. But according to the *Arian* Notion this ſhould have been, He *is* (or *was*) my firſt-born.

Now, whether this Interpretation be the true one, or not, I leave to the Reader's Judgment to determine; but I roundly aſſert, that the other, above given, of Dr. *Clarke*'s, cannot poſſibly be the true one; becauſe it contradicteth other plain Texts of Scripture; as will hereafter more fully appear under the fourth Propoſition. In the mean time, we may aſſuredly ſay, that *Heir* is at leaſt as proper a Tranſlation of the Word in this Place, as *born firſt*; and, ſince it dependeth entirely on the Senſe of that Word, whether this Text ſhall be underſtood of any ſuppoſed Generation prior to that, which was effected on the Body of the Virgin, or not; we ought, at leaſt, to ſuſpend our Judgment, until the Queſtion

ſhall

ſhall be decided by other Paſſages of Scripture, which are leſs liable to be miſtaken *. Of the ſame Nature is Heb. i. 6. where the ſame Word is found again, and taken Notice of by Dr. *Wallis* in the above Quotation. To this Claſs alſo may be referred Rev. iii. 14. *Theſe things ſaith the Amen, the faithful and true Witneſs, the Beginning* [Gr. ἀρχὴ] *of the Creation of God.* This Text (like the former) either ſays that the Perſon here ſpeaking is a Creature, or nothing to our Purpoſe; and therefore will prove either too much, or too little, to be of any Uſe in the preſent Controverſy. The true Meaning of the Phraſe (ἡ ἀρχὴ τ κτίσεως τ Θεȣ̃) ſeemeth to be, Either the *firſt Cauſe*, from which are all created Beings, Or elſe the *Ruler* or *Governour* of all things. And it is, at the beſt, but very queſtionable, whether we ought to underſtand either this Text or the former as alluding to Our Saviour be-

* It may not be amiſs to obſerve, that the Word πρωτότοκος hath yet another Signification; and is applied by *Homer* (Il. ϱ.) to an Animal that hath *brought forth its firſt Young.* In this Senſe it might be applied without any very great Improprietу to the Creator of all things; and would better agree with the Context in this Place, than the *Arian* Interpretation doth.

fore his Incarnation: But be that as it will, they afford no Proof of a Filiation or Derivation before the Worlds.

If any one can ſhew me another Paſſage of Scripture, which favours the Doctrine of a Generation of the Son of God prior to the Incarnation, and which hath not been here taken Notice of, I ſhall be obliged to him for the Diſcovery: For my own part, I know of none; and can truly affirm, that I have not wilfully overlooked any.

If that Doctrine be really a true one, we may well be allowed to wonder, that it hath not been more clearly revealed to us in the Scriptures; and that the ſacred Writers ſhould leave an Article of ſuch Importance to be collected from a ſingle Text or two; and even *there* to depend entirely upon the Conſtruction of a ſingle Word in each of dubious Meaning. One would think, it ſhould be found in almoſt every Chapter of the New Teſtament, at leaſt: Inſtead of that, we meet with about a dozen *proleptical* Phraſes, and nothing more, to keep it in Countenance; and which may (in a great Meaſure) be proved to be only Prolepſes, by confronting them with as

many

many of a like Import, which are evidently ſuch. One would think likewiſe, that, if this Filiation had any Exiſtence before the Incarnation, there ſhould have been ſome Hint of it in the Old Teſtament: But I do not find, that God is ſtiled *The Father* in the ſame Senſe as he is in the New) ſo much as once throughout the whole; and the Sonſhip is not even mentioned *as then exiſting*.

Upon a Review of the whole, I think, I may ſay, that the Doctrine of a Generation of the Son of God, before his Incarnation, hath no good Foundation in *Scripture*. Much leſs hath *eternal Generation*; which alſo implieth as direct a Contradiction in Terms, as the Phraſe *beginningleſs Beginning* doth.

But, perhaps, I ſhall be told, that *eternal Generation* appeareth like a Contradiction, only *on Account of the Defect of our Ideas, and the Inability of our Minds to comprehend Eternity*.

The Truth of this Charge I ſcruple not to deny; nor will I allow, that any Contradiction, or even Difficulty, ariſeth in reaſoning upon Eternity, through the

Defect (I mean the *unavoidable* Defect) of Ideas. If we take Care to uſe the Words *Eternal* and *Eternity* conſtantly in their true Senſe, there will be none; unleſs, by being joined with other Words of a contrary Signification, they make Falſehood or Nonſenſe of the Propoſitions in which they occur; then, indeed, it would be a Wonder, if a Contradiction were not the Conſequence. Some Authors there have been, who have reaſoned upon Infinity, exactly as we ought to do, had its Definition been this, *Infinity is the greateſt poſſible Quantity*; and yet, at the ſame time, would, perhaps, have been aſhamed to give this Definition of it; which is, indeed, one of the *greateſt poſſible* Abſurdities. *Infinity* is neither *A Quantity*, nor the Attribute of *A Quantity*; but is *An Attribute of Quantity abſtractedly conſidered*, being exactly equivalent to *Boundleſſneſs*; and this implieth *continual Variation* (or rather *continual Variability*) *in majus* (for I ſpeak not here of *infinitely ſmall*) *the Law of Variation being ſuch, as doth not cauſe the Quantity ſo varying to converge to an Ultimate Value.*

That

That *infinite* may be predicated of *Quantity*, but not of *A Quantity*, will plainly appear to one, who ſhall give but moderate Attention to the Subject. Thus, it is very proper to ſay of *Time*, or of *Space*, or of *Number*, that it is *infinite*; but to ſay the ſame of *A Time*, or *A Space*, or *A Number*, would be Nonſenſe, and a direct Contradiction; for the Word *infinite* implieth *Variation*; but *A Time*, *A Space*, or *A Number*, implieth juſt the contrary; viz. a *fixed* (though not, indeed, neceſſarily a *given*) *Time*, or *Space*, or *Number*.

Thus again, to ſay of a *Series*, that it is *infinite*, may be proper; becauſe the Word *Series* implieth *Succeſſion* or *Variation*. In ſhort, *continual Variability* is one neceſſary Ingredient in the Idea of Infinity; and whenever we leave it out, we as ſurely involve ourſelves in Difficulties and Contradictions, as we meddle with the Subject.

I grant, that *continual Variability in majus* will not, of itſelf alone, conſtitute *Infinity*, though there can be no *Infinity* without it; and this is the Reaſon of my ſaying above, that, *The Law of Variation muſt be ſuch, as*

doth not cauſe the variable Quantity to converge to an Ultimate Value. I will give an Explanation of my Meaning in *Number*, for the ſake of thoſe, who may be at a Loſs to know, how Quantity may converge to an Ultimate Value.

Suppoſe a Series (as 1+1+1+1 &c.) to proceed continually by the Addition of Unity; then may this Series be ſtrictly and properly called *infinite*. But I do not mean *infinite* in reſpect of *the Number of its Terms*; nor merely becauſe *the Sum of its Terms hath no End of Increaſe* (or is *continually variable in majus*); but becauſe that *Sum* doth alſo *not converge to an ultimate Value*; for there is no *ultimate* (or *greateſt*) Value of that Sum. This Series may be compared to the continuel and equable Flux of *Time*; both the one and the other are *infinite*, becauſe they are continually variable in majus, and converge not to an Ultimate Quantity. But had the Series been 1+½+¼+⅛+1/16 &c. in which every ſucceeding Term is the half of the next before it, and thus proceeding *in infinitum*; it would, indeed, have been infinite, in reſpect of *the Number of its Terms*;

Terms; and there would alſo have been *a continual Variability in majus* of the *Sum* of the Terms; and yet, by this Law of Variation, that Sum can never be ſo great as the Number 2; for 2 is the ultimate Value, or a ſymptotick Number, to which the Sum of the Series convergeth, but which it never will arrive at, (much leſs exceed) and yet will approach nearer to it than by any aſſignable Difference, how ſmall ſoever. Again, let a Number be formed by a continual Appoſition of Units, according to the common Way of writing Numbers, thus 1.1.1.1.1.1 &c. Here the Addition of every new 1 multiplies the Number (as it ſtood before) by 10, and adds 1 to the Product; and Number continually varied according to this Law, would be infinite in Value: But place a Dot before the firſt Unit, (ſo that the whole may be a decimal Fraction) and the Number will then converge to $\frac{1}{9}$, and never can exceed it, or even be equal to it, this being its ultimate Value. But let us examine ſome of the Difficulties, which are ſuppoſed to ariſe from the Defect of our Ideas.

It

It is ſometimes propoſed as a Challenge to our Underſtandings, to conceive *How an Eternity can be actually paſt.*—If by *An Eternity* be meant *An infinite Time*, *An infinite Number of Ages*, or the like, I anſwer, *that there is no ſuch thing, either paſt, or to come*; it is rank Nonſenſe. Every individual Inſtant of the Time paſt, or to come, is *finitely diſtant from the preſent Inſtant*; becauſe any Inſtant of Time being a *Terminus* or Bound, it muſt neceſſarily be finitely diſtant from any other Inſtant: Juſt as any Point of Space is finitely diſtant from any other Point of Space, (for thoſe Points are the *Bounds* of the Line, which joins them); conſequently, it is merely the continual Succeſſion of Inſtants, which conſtitutes *Eternity*, or *the Infinity of Time.* Now, if by the Queſtion we be deſired to conceive, *How the Time paſt can have been always flowing*, I anſwer, that I can as eaſily conceive, that it hath been always flowing, as that *Two added to Two make Four*; but to demand *How* it can have been ſo, ſeemeth to me as ridiculous, as to aſk *How* Two added to Two can make Four; And I will venture to

engage, that it ſhall be anſwered by me when any one ſhall have anſwered either this latter Queſtion, or *How the laſt Hour of the Time paſt hath flowed.* The ſame anſwered otherwiſe.

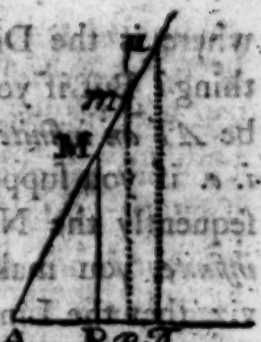
The Word *Infinite* is equivalent to *Boundleſs*, and its correſponding Subſtantive *(Infinity)* to *Boundleſſneſs*; the Word *Eternal* is alſo of the ſame Signification in reſpect of *Time*; and is exactly equivalent to *Beginningleſs*, or *Endleſs*, according as it is predicated of the Time *paſt*, or *to come*; and its correſponding Subſtantive *(Eternity)* is, in like manner, equivalent to *Beginningleſſneſs* or *Endleſſneſs of Time* reſpectively. Now ſubſtitute for the Word *Eternity*, in the above Queſtion, its Equal *(Beginningleſſneſs of Time)*, and it will ſtand thus, *How can A Beginningleſſneſs of Time be actually paſt?* If there be any Senſe in this Queſtion, it muſt be this, *How can the Time paſt have been beginningleſs?* And to this I anſwer, as I did before, that I can as eaſily conceive, that it hath been beginningleſs, as that Two added to Two make Four; but, that it is as ridiculous a Queſtion to aſk *How* it can have been

been ſo, as to aſk how Two added to Two can make Four. In ſhort, if there be any Difficulty in this Queſtion, it ariſeth either from the abſurd and contradictory Suppoſition of the Exiſtence of *an Eternity*, meaning thereby *an infinite Length of Time*, (and this I ſuſpect to be the Caſe) or elſe merely from the Nature of Time, and not from the Infinity thereof; *i. e.* from the Variation *ſimply*, and not from the *Perpetuity* of that Variation.

Much of the ſame ſtamp is that weighty Difficulty of conceiving *How one infinite can be greater than another*. Thus, for Example, we are deſired to ſuppoſe *an infinite Number of Fathoms*; then in thoſe Fathoms there will be a greater Number of Yards, (viz. twice as many); Now any Number, which is exceeded by ſome other Number, (they tell us) is not infinite; but the Number of FATHOMS is infinite, by the Suppoſition, and yet it is leſs than the Number of Yards. This Myſtery hath ſometimes been thought to afford a Proof of the Inability of our Underſtandings to comprehend Infinity.

Let

Let APM be a right angled Triangle, having its Perpendicular PM in proportion to its Baſe AP as 2 to 1; then, if the Baſe be ſuppoſed to repreſent any Number whatever of Fathoms,



the Perpendicular will repreſent the Number of Yards in thoſe Fathoms. Produce the Baſe AP, and Hypothenuſe AM indefinitely; and let the Perpendicular PM be ſuppoſed to move from its preſent Place into another (as pm) further from the Point A; and from thence into another (as $\pi\mu$) further ſtill from A, and ſo on for ever: And it is plain, that, by means of this Motion, the Baſe and Perpendicular do both increaſe continually; and it is alſo plain that the Perpendicular increaſeth twice as faſt as the Baſe doth; becauſe it is in all Places twice as long. Now I ſhould be glad to know, where is the Abſurdity of ſuppoſing the Baſe and Perpendicular of this Triangle to increaſe without End, and, at the ſame time, ſuppoſing the latter to increaſe twice as faſt, as the former? And

where

where is the Difficulty of conceiving this thing? But if you ſuppoſe the Line PM to be *AT an infinite Diſtance* from the Point A, *i. e.* if you ſuppoſe the Baſe AP (and conſequently the Number of Fathoms) to be *infinite*, you make an abſurd Suppoſition; viz. that the Line PM is at the ſame time ſtanding ſtill and going forward. You tacitly ſuppoſe it to ſtand ſtill, when you ſay, that it is *AT* any Diſtance whatever; then you cry, that the Baſe is not infinite; and then you give a bad Reaſon, why it is not ſo; viz. becauſe it is but half of the Perpendicular; whereas, in fact, both Baſe and Perpendicular are in that Caſe *finite*, becauſe they are fixed Quantities; and the true reaſon why we cannot call the Baſe infinite is, that we now no longer ſpeak of it in reſpect of its *Variability*, but of its *Magnitude*, and every Magnitude is *finite*, being always leſs than ſome other Magnitudes, as it is alſo greater than others. Having therefore once made the abſurd Suppoſition of *An infinite Quantity*, we may call it either *finite* or *infinite*, as it ſuits with our Conveniency or Fancy: It is *infinite* by the Suppoſition; it is *finite*, becauſe it is exceeded

by

by ſome other Quantity; ſo that being *both* finite and infinite, there ſpringeth up a Myſtery too dark and profound for our ſhort-ſighted Underſtandings to ſee the bottom of. In fine, the Difficulty, if there be any, ariſeth merely from the Abuſe of the word *infinite*: And I do not remember, that I ever heard of any of the Kind, which doth not proceed from the ſame Cauſe.

I hope this Diſcourſe upon Infinity will not be thought an unneceſſary Digreſſion: For, ſince it might, perhaps, be urged againſt me, that *Eternal Generation ſeemeth to be a Contradiction, only on Account of the Inability of our Underſtandings to comprehend Eternity*, it became expedient to ſhew, that ſome (at leaſt) of the Difficulties and Contradictions, which are ſuppoſed to owe their Being to the Weakneſs of our Intellects, are, in reality, the Offspring of ſome Abſurdity in the Original Propoſitions themſelves.

Let us now examine what hath been urged in favour of *Eternal Generation* by Dr. *Clarke*; for I ſuppoſe, it will be allowed, that *from Reaſon only* nothing better can be urged.

'Since the Attributes and Powers of 'God (ſays that Author) are evidently as 'eternal as *Being*; and there never was a 'Time, wherein God could not *will* what 'he pleaſed, and *do* what he *willed*; and 'ſince it is juſt as eaſy to conceive God 'always *Acting*, as *always Exiſting*; and 'Operating before all Ages, as eaſily as 'Decreeing before all Ages; it will not at 'all follow, that That which is an Effect 'of his *Will* and *Power*, muſt *for that 'Reaſon*, neceſſarily be limited to any de-'finite Time.' Doct. Trin. p. 275.

To which I anſwer, that *every Effect muſt neceſſarily be poſterior, in point of Time, to its Cauſe*; and conſequently every Effect (ſince there was Time before it) muſt neceſſarily have had a *Beginning*, and therefore *be limited to a definite Time, for that very Reaſon, becauſe it is an Effect*. And, I hope, I ſhall not be thought too raſh, if I aſſert, that *God never did or produced any one individual Thing, but at a finite Diſtance of Time from the preſent Inſtant; nor ever will or can*: For there is no Inſtant of the Time paſt or to come, which is not *finitely* diſtant from the preſent Inſtant. There is a Paſſage

in *Wallis*'s Logick, ſo much to my preſent Purpoſe, that I will beg leave to tranſcribe it.

Speaking of that Fallacy of Diction called *Amphibology*, he ſays, 'Siquis probaturus, 'poſſe *Deum facere homines numero infinitos actu*, ſic argueret; *Poteſt Deus facere quot poteſt facere*; (clamitetque hoc tam indubium eſſe, ut ſiquid in propoſitione culpandum ſit, hoc ſaltem erit, quod ludicra videatur utpote identica;) indeque aſſumat, *Eſt autem eorum numerus* (quos poteſt facere) *vel finitus* (quod non dicendum eſt, quia ſic determinaretur Dei potentia ad finitum aliquem hominum numerum, ut eo plures non poſſit facere;) *vel infinitus* (quod probatum eunt;) adeoque poſſe eſſe *homines actu infinitos numero*: quodque de *infinitis numero* dicitur, pariter oſtendetur de *infinitis magnitudine, infinitis potentiâ, dignitate, excellentiâ* &c. poſſeque igitur creaturas eſſe omnibus modis infinitas.) Talia memini me (cum puer eram) argumenta legiſſe plura apud *Rodericum* de *Ariaga* ſcholaſticum: Sed non tam puer eram, quin potuerim fallacem ſenſum diſcernere. Adeoque negandam

'eſſe majorem propoſitionem (de quâ tam
'glorioſe clamitant, qui ſic arguunt) eo
'ſenſu qui neceſſarius eſt ad inferendam
'eam concluſionem. Quippe illud *quot*
'*poteſt facere*, intelligendum erit vel *diſtri-*
'*butivè* de ſingulis (qui patentior ſenſus
'primâ facie videatur;) atque ſic certum
'eſt, *Deum poſſe facere quot poteſt facere*;
'hoc eſt, *nullus eſt eorum quos poteſt facere*
'*quin eum poſſit facere*; (ſed hic ſenſus non
'ſufficit argumento:) vel *collectivè* intelli-
'gendum, nempe *poſſe Deum tot facere,*
'*ut cum hi facti fuerint, non poſſit plures*
'facere; (ut qui totam ſuam poteſtatem
'jam in actum redegerit.) Atque hoc
'ſenſu (qui ipſis neceſſarius erit) neganda
'eſt ea propoſitio: nempe *poſſe Deum tot*
'*facere, ut deinceps alios facere non poſſit.*
'Quippe hoc eſſet potentiam inexhauſtibi-
'lem actu exhaurire.' The Fallacy here produced and confuted differeth but little from that contained in the above Argument of Dr. *Clarke*; this reſpecting the *Number* of the Acts of God, that *the Time of his acting*; and an Anſwer ſimilar to this may ſerve for the other.

The Inſtants of the Time paſt may be

conſidered either *diſtributively* or *collectively*, in the former Senſe we may truly ſay, that *there never was an Inſtant, in which God could not will what he pleaſed, and do what he willed*; but it may be anſwered, with *Wallis, hic ſenſus non ſufficit argumento*; in the latter Senſe (which is neceſſary for Dr. *Clarke*'s Argument) we may as truly ſay, that *it is impoſſible that God ſhould ever have produced any Being, in any Manner whatever, at ſuch a Diſtance of Time from the preſent Inſtant, that he could not have produced the ſame, or another, at a ſtill greater Diſtance of Time from the preſent Inſtant:* And conſequently it is impoſſible, for any *derived* Being to have been *eternal*; and *vice verſâ* for any *eternal* Being to have been *derived*. Again,

Let us ſuppoſe the SUN to have always exiſted: Then ſince the Sun's Power of emitting Light is, evidently, as eternal, as his Being; and, ſince it is juſt as eaſy to conceive it always ſhining, as always exiſting; or, in other Words, ſince there hath been a continual Succeſſion of Particles of Light emitted from the Sun; (and, amongſt the reſt the Particle A;) it will not at all

follow, that the ſaid A, merely becauſe it was emitted from the Sun, did ever *begin* to be emitted from his Body; Or, that there was Time before it was emitted; Or, that it was not the *firſt* (although there never were *a firſt*) of the Succeſſion. This is Dr. *Clarke*'s Argument. And, by the ſame way of reaſoning, it might be proved, that, though God created the viſible World, it doth not follow, that the World hath not always exiſted; or, that any Effect is neceſſarily poſterior, in Time, to its Cauſe, provided that Cauſe be itſelf *underived*.—— If the Study of Metaphyſicks will not enable us to avoid ſuch groſs Errors as theſe, the time and pains are ill beſtowed. I am ready to believe, that Mathematicians may have been, in ſome Meaſure, the Cauſe of this fallacious way of reaſoning upon Infinity; it being a common Practice with them to uſe the word *Infinite* in the very ſame Senſe as *exceeding great*; many Examples of which might be produced; but they are ſuch as none but a Mathematician will underſtand, and to him I may appeal without one. Now the Mathematician knoweth when he may ſafely take this Liberty,

berty, and when not; but if, after his Example, the Metaphyſician ſhould be tempted to take the ſame Liberty, he muſt unavoidably loſe himſelf in a Labyrinth of Error.

But, to ſpeak the Truth, I have not ſo low an Opinion of Dr. *Clarke*'s Abilities, as to think, that he himſelf was not aware of the Fallacy contained in his own Argument, whatever might be his reaſon for writing in this Manner. In his Treatiſe on the Attributes (Prop. V. p. 40.) he ſays, 'The 'Ideas of Eternity and Self-Exiſtence are ſo 'cloſely connected, that becauſe ſomething 'muſt of Neceſſity be eternal *independently, 'and without any outward Cauſe of its Be-'ing*, therefore it muſt neceſſarily be Self-'Exiſtent; and becauſe 'tis impoſſible but 'ſomething muſt be Self-Exiſtent, therefore '*'tis neceſſary that it muſt likewiſe be Eter-'nal.*' How is this reconcileable with *an Effect not limited to any definite Time*, that is, *an eternal Effect?*—But, upon ſecond Thoughts, I begin to ſuſpect, that I falſely accuſe him of contradicting himſelf; for perhaps the Words *independently, and without any outward Cauſe of its Being* (printed in a different

Character) were inſerted by way of Salvo to the Caſe of *Eternal Generation:* And, indeed, if they were not, I am utterly at a Loſs to know, what Occaſion there was for them; but, on the other hand, if they were added with this Intent, I affirm, that they have ſpoiled his Argument, and rendered it extremely weak and trifling. For then his Meaning muſt be, *That becauſe ſomething muſt of Neceſſity be Eternal Self-Exiſtently, therefore it muſt neceſſarily be Self-Exiſtent*; this is mere trifling. And his Argument is moreover, in that Caſe, weak; becauſe, inſtead of eſtabliſhing, it tendeth to overthrow his former Aſſertion concerning the *cloſe Connection* between the Ideas of Eternity and Self-Exiſtence. To make out this cloſe Connection he ought to have aſſerted that no Being can be either *eternal* or *ſelf-exiſtent*, and not the other; the latter Part of the Argument ought to have been the converſe of the former: But this is not the Caſe, if thoſe Words were inſerted to give us a Hint, that a Being may be *Derived*, and yet be *Eternal*. If, indeed, we interpret them in the ſame Manner, as the Author himſelf hath interpreted

the like Words in his next Propoſition, [*independently, and of itſelf, (for elſe it would be impoſſible, there ſhould be any eternal Being at all)*] then the cloſe Connection will appear; but a Contradiction will remain between this Paſſage, and that before quoted from his Treatiſe on the Trinity.

I have dwelt the longer on this Subject, becauſe it concerneth me much to give a full Anſwer to every thing, that may be urged againſt my *fifth*, or the converſe of my *ſecond* Axiom; and my Deſign is to prevent (as much as in me lieth) all Diſputes about them for the future.

Since all *Derivation*, then, ſuppoſeth *a Beginning of the thing derived*, and *Generation* being one Kind of Derivation, the Word *Generation* implieth *a Beginning of the Being generated*; and ſince the Word *Eternal* (when ſpoken with Reference to the time *paſt*) ſignifieth *beginningleſs*; therefore *Eternal Generation* implieth as direct a Contradiction, as *beginningleſs Beginning*. This is not ABOVE Reaſon, but AGAINST it.

Having conſidered thoſe Texts of Scripture, in which a Generation of the Son of

God, prior to his Incarnation, is ſuppoſed to be implied; and ſhewn, that no ſuch thing can be *proved* from them: Having alſo ſhewn, that *Eternal Generation* is an expreſs Contradiction; I ſhall now proceed to prove, *that the Filiation of the Son of God commenced at the time of his Incarnation*, by ſhewing,

Firſt, That thoſe Texts of the Old Teſtament, in which the Relation (of *Father and Son*) is mentioned, ſpeak of it as *future*.

Secondly, That there are ſeveral Texts of the New Teſtament, which declare, that the World was ignorant of this Relation before Our Saviour's Time.

Thirdly, That in the New Teſtament, where the Hiſtory of the Incarnation is given, the *Filiation* is ſaid to be ſubſequent to, and conſequent of it.

Fourthly, That there are ſome Texts of the New Teſtament, which do, if not expreſsly, yet by undeniable Conſequence, declare, that this Relation is founded in the Incarnation.

Firſt, Thoſe Texts of the Old Teſtament,

ment, in which the Relation of Father and Son is mentioned, ſpeak of it as future.

2 SAM. vii. 14. & 1 CHRON. xvii. 13. *I will be his Father, and He ſhall be my Son.*

Though theſe Words might be primarily ſpoken of another Perſon; yet, ſince the Apoſtle hath applied them to Chriſt, (HEB. i. 5.) it muſt plainly appear, what his Notion of the Relation was; viz. that it was to commence after this Promiſe was made.

PSALM lxxxix. 26, 27. *He ſhall cry unto me, Thou art my Father, my God, and the Rock of my Salvation: Alſo I will make him my firſt-born higher than the Kings of the Earth.*

ISAIAH vii. 14. *Behold a Virgin ſhall conceive and bear a Son.*

——— ix. 16. *Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders, and his Name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace: Of the Increaſe of his Government and Peace there ſhall be no End, upon the Throne of David, and upon his Kingdom, &c.*

Though

Though the firſt Part of this Text ſeems to ſpeak, as of an Event, that is paſt; yet it is plain that it alludeth to the Incarnation, not only on Account of the Words *unto us*, but alſo of the Words *born* and *given*, and the whole Deſcription in the latter Part of it. It is common with the Prophets to ſpeak of a future Event as preſent, or even paſt, in Caſes where there is a Promiſe from God, that it certainly ſhall be; and, conſidered in this Light, ſuch Forms of Speech are extremely elegant and ſublime.

PSALM. ii. 7, 12. *The Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.—Kiſs the Son, leſt he be angry*, &c.

The genuine Senſe of the 7th Verſe, ſeemeth to be this, *I have this Day decreed, that my Son* [the Meſſiah] *ſhall be born of thy* [David's] *Seed*. But, be that as it will, ſince it is thrice quoted in the New Teſtament, and applied to *the Man Chriſt Jeſus*, this is ſufficient to ſhew, that it alludeth to *a future time*.

I have reſerved this Text for the laſt Place, becauſe I have ſomewhat to offer againſt

againſt the common Interpretation of it. I have often wondered how it ſhould come to paſs, that all the Commentators, which I have ever conſulted, ſhould unanimouſly underſtand it (not of the *Incarnation*, but) of the *Reſurrection* of *Chriſt*: Perhaps they were afraid of the *Sociniani*, who deny the Exiſtence of the *Son*, before he was born of the Virgin. It is diſagreeable to me to diſſent, in the Interpretation of Scripture, from the many and the great; but I will give the Reaſons, why I do ſo; and let the Reader judge of their Validity.

1. The *literal* Meaning of the Words evidently pointeth at the Incarnation, rather than at the Reſurrection.

2. In the Epiſtle to the Hebrews (*c. v. v.* 5.) where this Text is quoted by St. *Paul*, it evidently is not applied to the Reſurrection: The Words are, *Chriſt glorified not himſelf to be made an high Prieſt, but He that ſaid unto him, Thou art my Son, this day have I begotten thee.* Now, Our Saviour's Prieſthood did, moſt certainly, commence before his Death; becauſe his Life was the Sacrifice, which, as a Prieſt, he offered up. And that the Apoſtle here alludeth

alludeth to *the days of his flesh*, is clear from the whole Tenour of the Passage. But suppose, that his Priesthood had really commenced after his Resurrection; yet will it not follow, that the Words *Thou art my Son, this day have I begotten thee*, are to be understood of his Resurrection; because, even in that Case, his Generation and Birth must, in the Course of things, necessarily precede his Entrance into this Office, as well as his Resurrection: The only Difference is, that the Resurrection would immediately precede it.

3. The Passage in Acts xiii. where the Text is quoted again, (v. 33.) doth not require it to be understood of the Resurrection, but, if rightly considered, of the Incarnation. *The Promise, which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus,* [not *raised up Jesus again*; Gr. ἀναστήσας Ἰησοῦν *having raised up Jesus.*] *As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* Now, it must depend entirely upon the Promise, in what sense this *raising up* is to be taken: And, if we look back to the 23d

Verſe, we ſhall find, that the Promiſe is there mentioned, almoſt in the ſame Words, *Of this Man's* [David's] SEED *hath God according to his Promiſe raiſed unto Iſrael a Saviour Jeſus.* Further, the Words, *unto us their Children*, in my opinion, plainly ſhew, that this 33d Verſe is meant of the Incarnation; for *Chriſt* was raiſed up *from the dead* for the Juſtification of *all Men*, who ſhould believe in him, both *Jews* and *Gentiles*; not of the *Jews* (the Children of the Fathers) excluſive of all others; whereas in reſpect of his *Incarnation*, he was raiſed up of the Stock of *Abraham*; and, in the days of his fleſh, converſed with the *Jews* only. (See ACTS iii. 25, 26.)—Again, If this raiſing up be meant of the Reſurrection, why doth St. *Paul* add, in the very next Verſe, *And as concerning that he raiſed him up from the dead, now no more to return to Corruption*, &c.? What Occaſion was there for the Words *from the dead*, if he had immediately before been ſpeaking of the Reſurrection; and if it were not to diſtinguiſh this raiſing up from the other before-mentioned? Beſides, it appears from the Words *And as concerning*, that the

Apoſtle

Apoſtle there paſſeth to a different Subject. Moreover, if the 33d Verſe allude to the Reſurrection, it is plainly ſuperfluous; becauſe the next Verſe, which ſpeaketh of a Reſurrection *no more to return to Corruption* includeth it; and it is not likely, that St. *Paul* ſhould mention a ſimple Reſurrection, diſtinct from a Reſurrection *no more to return to Corruption*, eſpecially in ſo ſhort a Diſcourſe.——But let us attend a little to the Apoſtle's Argument in this Place.—— He had before given his Audience an Account of Our Saviour; and proved to them, from the Teſtimony of *John the Baptiſt*, (*v.* 24, 25.) that he was the *Chriſt* [i. e. the *Son of God*, or *Meſſiah* promiſed to the Fathers]; then (at *v.* 30, 31.) he proved his Reſurrection to them, by appealing to the Teſtimony of living Witneſſes: At the 32d Verſe he beginneth to ſhew, that theſe things were foretold, and promiſed by God, in the Scriptures; and accordingly, the Promiſe of a *Chriſt* is mentioned by him in the 33d, and the Promiſe of his Reſurrection in the 34th & 35th Verſes: At the 38th he tacitly joineth together the Teſtimonies and the Promiſes, and thence draws this

this Inference, *That through this Man* [this very *Jeſus*] *is preached forgiveneſs of Sins.* Now, if the 33d Verſe be not meant of the Incarnation, there is wanting a Promiſe of Scripture to anſwer to the Teſtimony of *John the Baptiſt*, as the Promiſes of the Reſurrection, in the 34th & 35th Verſes, do to the Teſtimony of the living Witneſſes.—I have nothing more to add concerning this Paſſage, than to ſhew, that the Word ἀναςήσας (there tranſlated *raiſed up again*, viz. from the dead) hath not neceſſarily that Signification, unleſs joined with ἐκ νεκρῶν, or the like. The Word is uſed in the LXX. Tranſlation of the Old Teſtament, JER. iii. 5. where it is ſaid, *I will raiſe unto David a righteous Branch*; alſo in the Verſe next before, *I will ſet up Shepherds over them*; likewiſe GEN. xxxviii. 8. *And raiſe up Seed to thy Brother*; Again, 1 CHRON. xvii. 11. *I will raiſe up thy* [David's] *Seed after thee, which ſhall be of thy Sons, and I will eſtabliſh his Kingdom*; And 1 SAM. ii. 35. *I will raiſe me up a faithful Prieſt.* Alſo in the New Teſtament, MATT. xxii. 24. *And raiſe up Seed unto his Brother*; (the parallel Texts in

Mark

Mark and *Luke* have ἐξαναστήσει); ACTS ii. 30. *That of the Fruit of his Loins according to the Flesh, he would raise up Christ to sit on his Throne*; And, to name no more, ACTS iii. 22. and ACTS vii. 37. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me.* It is plain from ſeveral of theſe Quotations, that the Word is often uſed for a raiſing up of SEED.

4. In the firſt Chapter of the Epiſtle to the Hebrews, where the Text is quoted again, it is not applied to the Reſurrection; for there it is introduced as follows, [*Chriſt*] *being made ſo much better than the Angels, as he hath by Inheritance* [Birthright] *obtained a more excellent* NAME *than they*, (and what *Name* can that be, but *Son of God?*) *For to which of the Angels ſaid he at any time, Thou art my* SON, *this day have I begotten thee?* But, that Our Saviour had this *Name*, and aſſumed it to himſelf, whilſt he was here on Earth, is moſt certain; therefore the Text is not in this place applied to the Reſurrection. It is granted, that HE *himſelf* was, in that State of Humiliation, *a little lower than the Angels*; but his *Name* was even then more excellent than theirs;

which

which is all, that the Apoſtle contendeth for *at that time*; and ſays, that He is now *advanced* into a State *ſuitable to that Name*, far above the Angels; *being* MADE *ſo much better than the Angels, as he hath by Inheritance* [Birthright] *obtained a more excellent Name than they*.

For theſe Reaſons I cannot agree with Interpreters, when they apply this Text to the *Reſurrection* of Chriſt, which ſeemeth to me to be a Prophecy of his *Incarnation*. But even if it were really to be underſtood of the Reſurrection in all the three Paſſages, where it is quoted; we ought not, ſurely, from thence to infer, that *Our Saviour was the Son of God by Virtue of his Reſurrection*: At the moſt ſuch Filiation can be but figurative, not real. I ſhall not deny, that in a rhetorical and leſs ſtrict way of ſpeaking, the Reſurrection may be elegantly enough ſtiled a *Filiation*; not only as it was a Reſtoration to Life, but alſo as by that Act he was acknowledged by God for his Son, in whom he was well pleaſed, and thereupon advanced to Power and Majeſty; according to that of St. *Paul*, (ROM. i. 3, 4.) *Who was made of the Seed of David ac-*

cording to the Fleſh, [i. e. on the Mother's Side] *and* DECLARED *to be the Son of God with Power, according to the Spirit of Holineſs* [i. e. on the Father's Side] *by the Reſurrection from the dead.*

I know of no other Texts of the Old Teſtament which mention the Relation, beſides theſe I have quoted: For as to that of DAN. iii. 25. ſpoken by *Nebuchadnezzar* (an Heathen), it may be difficult to know, what he meant by it; but, undoubtedly, he meant no ſuch thing, as we are now conſidering. And PROV. xxx. 4. may, perhaps, be thought to allude to this Relation; but the obvious Senſe of it is, *Who* [i. e. what *Man*] *hath aſcended up into Heaven*, &c.—— *What is his Name, and what is his Son's Name?*

Secondly, There are ſeveral Texts of the New Teſtament, in which it is declared, that the World was ignorant of this Relation, before Our Saviour's Time.

MATT. xi. 27. *No Man knoweth the Son but the Father, neither knoweth any Man the Father ſave the Son, and he to whomſoever the Son will reveal him.*

LUKE x. 22. *No man knoweth who the Son is but the Father, and who the Father is but the Son; and he to whom the Son will reveal him.*

JOHN i. 18. *No man hath ſeen God at any time, the only-begotten Son, which is in the Boſom of the Father, He hath declared him.*

How ſhall we make both Senſe and Truth of theſe Texts, without ſuppoſing them to ſpeak of the *Relation?* Was there not one Man in the World, who could be ſaid *to know God?* And was God never declared to the World, before his Son declared him? Surely, it will not be ſaid. There was, indeed, no man, who had *ſeen God at any time*; neither was there any man, who had fulfilled his *Will*, no not one: But neither of theſe can be meant here; becauſe Our Saviour, in the two former Texts, hath excepted thoſe, *to whom the Son will reveal him*; and in the latter he is ſaid to be already declared by the SON. Whereas, according to the former way of knowing God, he is not *yet* declared; and, according to either of them, thoſe Men ought not to be excepted, to whom he hath been revealed by the Son. Neither, by *knowing*

the Father, can be meant *the knowing his Will*; becauſe the ſecond of theſe Texts hath confined that Knowledge to the *Perſon*, not to the *Will* of the Father, [knoweth *who* the Father is]; And the third, on this Suppoſition, was not true, at the time it was ſpoken; for the Baptiſt ſays, that the Son *hath* declared him; whereas, the Son had then but lately begun his Miniſtry; and there were many Parts of the Father's *Will* revealed, even after the Death of the Baptiſt. But if we ſuppoſe theſe Texts to ſpeak of the *Relation*, and to mean, that God had not been declared to the World AS A FATHER, but by the Son, then the whole is true, conſiſtent, and intelligible. Again, Did no man know *Jeſus?* Yes certainly: But no man knew him to be the *Son of God*, but thoſe to whom he revealed it: So likewiſe, no man knew, that *God was the Father of that Son*, but thoſe to whom he revealed it.

JOHN viii. 19. *Ye neither know Me nor my Father.*

—— xvi. 3. *Theſe things will they do unto you, becauſe they have not known the Father nor Me.*

—— xvii.

—— xvii. 25. *O righteous Father, the World hath not known thee.*

—— ix. 35, 36. *Doeſt thou believe on the Son of God?—Who is he, Lord?*

If this Man had ever heard of a Son of God begotten before the Worlds, he would not have aſked, *Who is he?*

I might produce many more Texts under this Head, but theſe, I think, are ſufficient to ſhew, that the World was ignorant of the *Relation*, before the Days of Our Saviour: And this Ignorance affordeth a ſtrong Preſumption, that it did not *exiſt* before the Incarnation. But it riſeth from a Preſumption to a Proof, if Our Saviour, by ſaying *No man knoweth the Father but the Son, and the Son but the Father*, meant, (what he may be very naturally ſuppoſed to mean) that *it was impoſſible to know them without a Revelation from the Son*; viz. becauſe the *Relation* began to exiſt but a few Years before, and long ſince the laſt Revelation of God by the Mouth of any of his Prophets.

Thirdly, In the New Teſtament, where the Hiſtory of the Incarnation is given, the

Filiation is ſaid to be ſubſequent to, and conſequent of, it.

LUKE i. 32. *He* SHALL *be called the* SON *of the Higheſt.*

——— 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee;* THEREFORE *alſo that holy Thing, which ſhall be born of thee,* SHALL *be called the* SON OF GOD.

For that very Reaſon He *ſhall* be called the *Son* of God; viz. becauſe the Power of the Higheſt ſhall beget him on thy Body.

There can ſcarce be a ſtronger Proof, than what this Text affords, that Our Saviour was the *Son* of God by Virtue of his Incarnation only.

Laſtly, There are ſome Texts of the New Teſtament, which do, if not expreſsly, yet by undeniable Conſequence, declare, that the Relation is founded in the Incarnation.

HEB. i. 3, 4, 5. *Who—when he had by himſelf purged our Sins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they. For unto which of the Angels ſaid*

he

be at any time, Thou art my Son this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?

Now, if the Relation be not founded in the Incarnation, what can poſſibly be meant by Our Saviour's *obtaining the Name of Son of God by Inheritance*, conſiſtently with the reſt of the Text? Certain it is, that this Name was obtained before his Reſurrection; and, that it was not obtained from all Eternity, (which, indeed, would be a Contradiction to affirm) nor even before the Worlds, but ſince the time of *David*, is clear from the latter Part of the fifth Verſe, *I* WILL *be to him a* FATHER, *and He* SHALL *be to me a* SON. What other time then can be fixed for his obtaining it, but the time of his Incarnation? And, if he *obtained* it then, it is certain, that *He had it not before*, and that *the Relation is founded in the Incarnation.*

Moreover, the whole Paſſage implies, that he obtained the Name of *Son of God*, BEFORE he was made *better* than the Angels; which is not *true*, if he had that Name before his Incarnation; for he al-

ways was ſuperior to the Angels before that time.

1 JOHN ii. 22, 23. *Who is a Liar, but he that denieth, that Jeſus is the Chriſt? He is Antichriſt that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father.* [i. e. denieth the Father.]

It is plain, that this Text ſpeaketh not of the Perſons of the Father and Son, but with Reſpect to their Relation; for otherwiſe it would contain a Falſehood. Surely, every one that denieth, *that Jeſus is the Chriſt* is not an Athieſt, or even a Denier of the true God. But if it be ſuppoſed to ſpeak of the Relation only, then the whole is true; becauſe the *Relatum* and *Correlatum* muſt neceſſarily be both acknowledged, or both denied. The undeniable Conſequence is, that *the Relation is founded in the Incarnation*; for Our Saviour was not CHRIST, but by Virtue of his Incarnation, and conſequently, not a SON; becauſe to deny him to be *Chriſt*, is to deny him to be the *Son*, and alſo to deny the *Father*.

1 JOHN iv. 2, 3. *Every Spirit, that confeſſeth, that Jeſus Chriſt is come in the Fleſh,*

is of God. And every Spirit, that confeſſeth not, that Jeſus Chriſt is come in the Fleſh, is not of God: And this is that Spirit of Anti-chriſt.

Compare this Text with the laſt, and it will appear, that *whoſo denieth, that Jeſus Chriſt is come in the Fleſh, denieth not only the Son, but the Father*; conſequently the Relation is founded in the Incarnation, and inſeparable from it.

2 JOHN 7, 9. *Many deceivers are entered into the World, who confeſs not, that Jeſus Chriſt is come in the Fleſh. This is a Deceiver, and an Antichriſt.—Whoſoever tranſgreſſeth, and abideth not in the Doctrine of* CHRIST, *hath not* GOD: *He that abideth in the Doctrine of* CHRIST, *he hath both the* FATHER *and the* SON.

From this Text, conſidered either ſingly, or in Conjunction with the two laſt, it is (I think) as clear as the Light, that the Relation is founded entirely in the Incarnation. Which was to be determined.

Other Texts, which ſeem to ſuppoſe the ſame thing, are theſe.

JOHN v. 26, 27. *The Father hath given to the Son to have Life in himſelf* [i. e. *to raiſe*

the

the dead (I ſuppoſe); for it would be Nonſenſe to ſay, that *Self-Exiſtence* was *given*] *and he hath given him Authority to execute Judgment alſo, becauſe He* [the *Son*] *is the Son of Man.*

ROM. i. 3, 4. *Who was made of the Seed of David according to the fleſh,* [on the Mother's Side] *and declared to be the Son of God—according to the Spirit of Holineſs* [on the Father's Side].

ROM. viii. 3. *God ſending his own Son in the likeneſs of ſinful Fleſh.*

——— 17. *If Children, then Heirs; Heirs of God, and joint Heirs with Chriſt.*

GAL. iv. 4. *God ſent forth his Son made of a Woman.*

HEB. i. 8, 9. *But unto the* SON *he ſaith—therefore God, even thy God hath anointed thee—above thy Fellows.* [above other Men.]

MATT. xvi. 15, 16. *Whom ſay ye, that I the Son of Man am? Chriſt the Son of—God.*

JOHN v. 18, 19. *The Jews ſought to kill him, becauſe—he—ſaid—that God was his Father, making himſelf equal with God* [i. e. becauſe he being a *Man*, made himſelf God. See JOHN x. 33.] *Then anſwered Jeſus, and*

ſaid

ſaid unto them, Verily verily I ſay unto you, The SON *can do nothing of himſelf, but what he ſeeth the Father do.*

Now this is no Anſwer to the Accuſation of the Jews, if the Sonſhip be not founded in the Incarnation.

Beſides theſe, there are a Multitude of Texts, in which *Jeſus* is called the Son of God: But, as he is allowed on all hands to be the Son of God *ſince* his Incarnation, they are not to the Purpoſe. Yet I might with as good a Grace produce them, to ſhew, that he is no otherwiſe the *Son of God*, than as he is alſo the *Son of Man*, as Dr. *Clarke* hath done to ſhew, that he is derived from the Father in Reſpect of his Godhead: And, when I had ſo done, might ſay, with him, that the whole Tenour of Scripture is in my Favour. That Author hath produced but two Texts, in favour of that Derivation, (viz. COL. i. 15. and REV. iii. 14.) which can, with any Shew of Probability, be ſuppoſed to ſpeak of Our Saviour *before his Incarnation*; and it is by no means certain that theſe are to be ſo underſtood: But, be that as it will, they cannot be called *Proofs*; becauſe it dependeth

pendeth entirely on the Conſtruction of the Words πρωτότοκος and ἀρχὴ (as ſignifying *born firſt* and *beginning* [or firſt in Order] which is at the beſt very doubtful) whether they ſhall prove a Derivation or not; and moreover, if we grant that Author this Conſtruction, they will prove too much; not only a *Derivation*, but a *Creation*. One πρὸ αἰώνων ἥρμοσθε would have been worth a thouſand ſuch Proofs as theſe.

COROLLARY.

If then the Relation be founded in the Incarnation, it will follow, that the Appellations *Son of God*, *Son of Man*, (in the Senſe in which Our Saviour uſed it) *Jeſus*, *Meſſiah*, *Chriſt*, *Lamb of God*, *The Only-begotten*, *The Heir*, *The Firſt-born*, *He that ſhould come*, &c. are ſo far ſynonymous, that they all relate to Our Saviour (not *as God*, but) as GOD-MAN. And I will venture to pronounce, that any unprejudiced Perſon of tolerable Judgment, who ſhall read over the New Teſtament with this Notion in his Mind, will ſee far greater Propriety, and Elegance, in many parts of it, than, perhaps,

perhaps, he ever ſaw before.——For Example:

Why are we baptized in the Name of the SON, *rather than in the Name of the* WORD? Now one, who doth not make a Diſtinction, would anſwer, that it is the ſame thing, ſince the ſecond Perſon of the Trinity is, in Scripture, ſtiled *The Word*, or *The Son*, indifferently. But this is a fundamental Miſtake; for though there be ſome Inſtances of his being ſtiled *The Word, ſince* his Incarnation, yet He is never ſtrictly (and without a figure) ſtiled *The Son, before*. And we are baptized in the Name of the *Son*, as thereby profeſſing to believe in the *Word as our Redeemer*, viz. in the *Word made Fleſh*; but, had we been baptized ſimply in the Name of the *Word*, this Faith would not have been expreſſed in the Form: Nor is it expreſſed by thoſe, who believe, that the Sonſhip exiſted before the Incarnation; for that is, in Effect, to ſuppoſe, that we are baptized ſimply in the Name of the *Word*. For the very ſame Reaſon, we are baptized in the Name of the Father; as profeſſing our Belief of his begetting the Son (i. e, his *ſending the Son*

into

into the World) to be the Propitiation for our Sins: And in the Name of the *Holy Ghoſt*, as our Comforter and Sanctifier, who came to us in *Conſequence* of the Propitiation made by the *Son*. So that, to believe in the *Father*, is to believe, that God hath ſent forth a Son made of a Woman; to believe in the *Son*, is to believe that the God-Man *Jeſus Chriſt* is that *Son*; to believe in the *Holy Ghoſt*, is to believe, that the *Son* hath made Atonement for our Sins, and that in Conſequence thereof, the Grace of the Spirit is conferred on every Chriſtian, in his Baptiſm, to be his Guide unto Death; and ſo the natural Incapacity of obeying the Will of God (contracted by the Fall of our firſt Parents) removed. Hence appears the Reaſon, why this Form was not inſtituted in the Law of Moſes; viz. becauſe, at that time, their was neither *Father*, *Son*, nor *Holy Ghoſt* (in the Senſe in which we are baptized into their Names); for that God was not a *Father*, nor his *Word* a *Son*, 'till the time of Chriſt's Incarnation, is proved in this Propoſition; and that his *Holy Spirit* was not given, 'till after the *Son*'s Aſcenſion, is clear from JOHN vii. 39.

I could eaſily produce more Examples; but I had rather appeal to the Reader's own Judgment and Taſte, whilſt he is reading the New Teſtament; that I may not ſeem to urge any thing in this Controverſy, which others may, perhaps, think to be nothing to my Purpoſe. For the ſame Reaſon, I have omitted ſome ſingle Texts, which I think to be in my Favour. But ſure I am, that I have not wilfully omitted any, which even but ſeem to favour the contrary Opinion: And will here produce the only Objection, I can think of, which can be reaſonably brought againſt me. It is this; 'If the Relation be founded in the 'Incarnation, then the Perſon of the *Holy* '*Ghoſt*, and not the Perſon of the *Father*, 'ought to be *the Father of the Son*; becauſe 'both St. *Matthew* and St. *Luke* inform us, 'that the *Holy Ghoſt* was the *Agent*, by 'which *that Generation of the Son* was 'effected; And, agreeably thereto, St. *Paul* 'ſtileth *Chriſt The Son of God according to* '*the Spirit of Holineſs*. ROM. i. 4.'

This Objection ſeemeth to be of Weight. But when it is conſidered, that the *Holy Ghoſt* is *God*, or a Perſon in the divine Nature,

Nature, (as will hereafter be proved); and that he is called on this very Occaſion *The Power of the* HIGHEST; and that, whatſoever God doeth, he may be ſaid to do, and actually doeth, by his *Power*; it will be found, that this Objection hath not that intrinſick Weight, which, at firſt Sight, it may ſeem to have. At the worſt, this thing is but *above* Reaſon, not *againſt* it; as will more fully appear from the General Corollary following the ſeventh Propoſition: And when the Reader ſhall have attentively peruſed that Corollary, I beg, that he would read this Objection and Anſwer over again.

PROP. III.

That the FATHER *is underived.*

I need not ſtay long to prove, what no one will deny: The following Texts will be ſufficient.

ROM. xv. 6. *Glorify* GOD, *even the Father of our Lord Jeſus Chriſt.*

—— xvi. 26. *According to the Commandment of the everlaſting God.*

2 PETER i. 17. *He received from God the Father Honour and Glory.*

It is almoſt needleſs to remark, (after what

what hath been ſaid under the foregoing Propoſition) that the Appellation FATHER (in the Senſe wherein it is uſually underſtood, viz. The Father of the only-begotten Son) doth not relate to the *Nature* of this Perſon, but to his *Office* in the Work of Man's Redemption. The Reaſon is plain; *his Paternity had a Beginning*, by the Lemma before the laſt Propoſition; and began at the time of the Incarnation of *Chriſt* by the laſt Propoſition.

PROP. IV.

That the WORD *is underived.*

The Son of God, before his Incarnation, is in Scripture ſtiled *The Word*, or *The Word of God:* Not that this Name is the only one, but it is by this, that he is moſt frequently called. He is alſo ſtiled *The Life*, and *The Word of Life*; but by no Name, that I can find, which neceſſarily implieth a *Derivation of Being*; for, that the Name of *Son* did not belong to him before his Incarnation, was ſhewn under the 2d Propoſition. We cannot therefore conclude from his *Name*, that his Perſon was *derived*; neither, indeed, can we conclude from *Rea-*

ſon only, that he is *underived*; ſo that this Point muſt be determined by what the *Scriptures* ſay of Him. Now, if they affirm, that he is either GOD or ETERNAL, we muſt of Neceſſity conclude, that He is alſo UNDERIVED; it being irrational to affirm of any Being, that it is either of the two former, and not the latter, by the 2d Cor. to the Axioms, and Cor. to Prop. 1. But it ſo happens, that the Holy Scriptures expreſsly affirm *ALL* theſe things of the WORD.

Firſt, They affirm that he is GOD.

JOHN i. 1. *The Word was God.*

Dr. *Clarke* obſerveth upon this Text, 'That the Manner of the Evangeliſt's ex-'preſſing himſelf is very remarkable, He 'does not ſay Θεὸς ἐστὶ Is God; but Θεὸς ἦν 'Was God.' I make the ſame Obſervation, but draw a very different Concluſion from it. That Author hath inferred from it, *That He was NOT God!* but only in the *Form* of God; and what he means, by *being in the Form of God*, is *One deputed to repreſent God.* My Inference is, *That he was very God, until the time of his Incarnation*, when he *emptied himſelf*, (PHILIP. ii. 7.)

and took upon him the Form of a Servant: And although, when the Evangeliſt wrote, He were, indeed, exalted to the right hand of God; yet being ſtill inveſted with his *human Nature*, he could not be ſaid, in reſpect of his whole Perſon, (God and Man) to be *by Nature* the *ſupreme God:* And for this Reaſon, probably, the Evangeliſt wrote not *Is God*; And, if this really were his Reaſon, his ſaying, that *the Word was God* is a moſt irrefragable Argument, that he was (before his Incarnation) a Perſon in the *ſupreme God.*—But, after all, ſuppoſe it had been *Is God*: Did Dr. *Clarke* think that would then have been a better Proof of the Divinity of the *Word* than *Was God?* In my humble Opinion, it would not have been ſo good. For the Adverſary might have ſaid, *The Manner of the Evangeliſt's expreſſing himſelf is very remarkable; he does not ſay* Θεὸς ἦν *Was God, but* Θεὸς ἐστι *Is God, from whence it is very plain, that there was a time, when he was not God; and that He is a* Deus factus; *for otherwiſe what reaſon can be given, why the Evangeliſt ſhould, in the ſame Sentence, change the Tenſe from the paſt to the preſent?* To thoſe, who are reſolved

to make the Scriptures ſpeak their own Senſe, it is very immaterial, whether it be *Is* or *Was*. And I make no doubt, but there are ſome, who would not admit this Text for a Proof of the Divinity of the *Word*, even if it had been *Was in the Beginning, is now, and ever ſhall be God.*

PHLIP. ii. 5, 6, 7. *Let this* [*humble*] *Mind be in you, which was alſo in Chriſt Jeſus, who* [*before his Incarnation*] *being in the Form of God, yet did not covet to be honoured as God: But diveſted himſelf* [*of that Glory, That Form of God, which he before poſſeſſed*] *and took upon him the Form of a Servant.*

I have here quoted Dr. *Clarke*'s Tranſlation of this Text; it being (I think) as much to my Purpoſe, as that in our Bibles; becauſe I do not ſee the *Humility* of not coveting an Honour, which is not one's *Due:* And if Our Saviour had not then *a* RIGHT *to be honoured as God*, his *not coveting* that Honour had no *Humility* in it.—Though this Argument be plain enough to ſpeak for itſelf; yet I am glad, that I can, if need be, produce ſo great an Authority in Support of it, as Bp. *Sherlock*.

HEB. iii. 4. *He that built all things is God.*

1 TIM.

1 TIM. iii. 16. *God was manifeſt in the Fleſh.*

LUKE i. 16, 17. *Many of the Children of Iſrael ſhall he* [JOHN] *turn to the Lord their God, and he ſhall go before Him.*

Beſide theſe Texts, there are ſeveral, in which the *Word* is ſtiled *God* ſince his Incarnation: But thoſe I ſhall omit, it being ſufficient to have ſhewn, that the Scriptures affirm of him, that he was *God* before that Time.

Secondly, The Scriptures affirm that the *Word* was *Eternal.*

JOHN i. 1. *In the Beginning was the Word* [i. e. *He ever was*] as the Text is commonly (and, I think, rightly) interpreted. For when St. JOHN, in the next Verſe, ſays, *The ſame was in the Beginning with God,* what other Senſe can theſe Words convey, than this, *The ſame was coeternal with God?*

1 JOHN i. 2. *The Life was manifeſted, and we have ſeen it, and ſhew unto you That Eternal Life, which was with the Father, and was manifeſted unto us.*

——— v. 20. *This is the true God, and Eternal Life.* [Gr. Οὗτος ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος, This is the true God, and

the eternal Life, Or, This is the true God *even the* eternal Life.] See the laſt Text.

Rev. i. 17. & xxii. 13. *I am the firſt and the laſt.*

Thus the holy Scriptures expreſsly declare the Word to be *God*, and alſo *Eternal*; and therefore we need not be ſurpriſed if we find, that they alſo declare, (what is a neceſſary Conſequence of either of them,)

Thirdly, That the Word is underived.*

Heb. vii. 2, 3. *Melchiſedec firſt being by interpretation King of Righteouſneſs, and after that alſo King of Salem, which is King of Peace; Without Father, without Mother, without Deſcent, having neither Beginning of Days, nor End of Life, but made like unto the Son of God, abideth a Prieſt continually.*

It is, undoubtedly, the Apoſtle's Deſign, in this Place, to draw a Parallel between *Melchiſedec* and *The Word*, as far as he could do it in any (though in a different) Senſe of the Words. So that, becauſe in the Book of Geneſis there is *no Mention* of *Melchiſedec*'s

* Isaiah liii. 8. & Acts viii. 33. *Who ſhall declare his Generation* [viz. who is unbegotten]? Why may not I preſs this Text into my Service, as well as thoſe, who maintain, that *The Word* was derived?

Father, or Mother, or Pedigree, or Birth, or Death, he compares him to the Son of God, who (before his Incarnation) *really* had *no Father, nor Mother, nor Deſcent, nor Beginning of Days, nor will, for the future, have any End of Life.*

Foraſmuch as the *Word* is here ſaid to be *without Father*, this Text overthroweth to the very foundation the Doctrine of *Eternal Generation*, or of any Generation prior to the Incarnation. Indeed, had it only been ſaid, that He had *no Beginning of Days*, that alone would have been abundantly ſufficient, as implying the other. And, becauſe He is called the *Son* of God, and, at the ſame time, ſaid to be *without Father*; this ſhews that the Appellation *Son* is to be taken *proleptically* (at leaſt in reſpect of all the Particulars, except the laſt); and the Paſſage affordeth a ſtrong additional Proof (of, what was proved in the ſecond Propoſition) That the *Word* became the *Son* of God by Virtue of his Incarnation only.

But here I foreſee, that I ſhall have an Objection to Anſwer: It will, probably, be ſaid, 'That I have interpreted this Text 'too literally; and that the Apoſtle, by the

'Words *without Father, without Mother, without Deſcent*, only meant to ſay, that '*Chriſt* was not a Prieſt according to the 'Law (or of the Order of *Aaron*); but, 'like *Melchiſedec*, of quite a different Li-'neage and Order.'

It is very far from being clear to me, that this is *any part* of the Apoſtle's Meaning; for he ſeemeth to be here ſpeaking only of the *Dignity* and *Duration* of the *Word:* Not to mention, how exceſſively inelegant it would have been, to thruſt in a Denial of Chriſt's Deſcent from *Levi* betwixt two ſuch Particulars, as *King of Righteouſneſs and Peace*, and *Having neither Beginning of Days, nor End of Life*. But, however that may be, I deny, that this is *all* the Apoſtle's Meaning, and prove, that what he here ſaith, is to be underſtood *literally* of the *Word*, by the following Arguments.

1. Since it muſt be granted, that not one of the five Particulars *(without Father—without Mother—without Deſcent—Having neither Beginning of Days—nor End of Life)* is ſtrictly and literally true of *Melchiſedec*, (unleſs you except the *third*, by ſuppoſing

the word ἀγενεαλόγητος to ſignify *without written Pedigree)* no Reaſon can poſſibly be aſſigned, why the Apoſtle ſhould ſtrain the Truth in reſpect of *Melchiſedec*, but for the ſake of ſpeaking *ſtrictly* and *literally true* of the *Word*.

2. The two laſt Particulars muſt be allowed to be *literally true* of the *Word*, though not of *Melchiſedec*; and therefore, why not the three firſt? There is not one of thoſe three, which doth not *demonſtrably* follow from the *fourth*.

3. If the Apoſtle's Meaning were only this, *That Chriſt was a Prieſt of a different Lineage and Order from thoſe of the Law*, he had no Occaſion to have ſtrained the Truth at all; for he might have ſaid, (as indeed he actually hath ſaid at *v.* 6.) that *Melchiſedec's Deſcent is not counted from Levi*; then his Words would have been literally true both of *Melchiſedec* and *Chriſt*, and the Parallel between preſerved entire, without Violence offered to Truth.

4. The Apoſtle had before told the Hebrews, (*c.* v. *v.* 11.) That *he had many things to ſay of Melchiſedec, and hard to be uttered* [Gr. δυσερμήνευτος *of difficult interpretation*,

tation, or rather, of ſuch a *forced Conſtruction*, that he was afraid, they would not underſtand] *ſeeing they were dull of hearing*; which is a plain Declaration, that ſome things, which he was going to ſay of Melchiſedec, were not to be underſtood literally of Him; and accordingly, he beginneth, *Melchiſedec—By Interpretation*, &c. But if his Meaning be only what the Objection aſſerteth, where ſhall we find any thing *hard to be uttered*? For my part, I can ſee nothing of this Kind in his whole Diſcourſe upon *Melchiſedec*, if that be the Caſe: His *Words*, indeed, are hard enough to be *interpreted* of *Melchiſedec*, take them which way you will; but, when his *Meaning* would not have been *hard to be uttered*, it is very ſtrange, that he ſhould chooſe a more obſcure, and ſcarce proper, way of expreſſing it, when a very plain and proper one was at hand; eſpecially as he was ſo well appriſed of the Dulneſs of his Diſciples.

In ſhort, if the Apoſtle had intended to carry the Parallel between *Melchiſedec* and the *Word* no further than what is ſaid in the Objection, he might have done it in

words,

words, which would have been literally true of *both*: But intending to carry it further, he was forced to ſtrain the Truth in reſpect of the *Type*, that he might ſpeak literally true of the *Prototype*; but if he have not ſpoken literally true of *Either*, he hath ſtrained the Truth to no manner of purpoſe, but that of miſleading the dull People, to whom he wrote.

If it be objected, 'That the Apoſtle muſt 'here allude to *Chriſt*'s Lineage according 'to the Fleſh, becauſe he ſays, that He 'was without *Mother*, as well as without *Father*; (and therefore ſaid to be 'without Father and Mother, becauſe not 'on either Side deſcended from *Levi*); 'whereas, had he been ſpeaking of the '*Word* before his Incarnation, he had no Occaſion to have ſaid *without Mother*, becauſe 'the *Word* is ſuppoſed to have been *begotten* by the *Father alone*, without a *Mother*.' I ſay, if this be objected, it may be ſufficient to anſwer, That St. *Paul* had, in all Probability, no Notion of a *Generation* without *both* Father and Mother; whatever might be the Notions of Men in after-times. For my own Part, I think, that,

had

had *The Word* really been derived, and that from the Father alone, a much more proper Term than *Generation* might be found, by which that Derivation might be expreſſed: And why may not the *Holy Ghoſt* be as properly ſaid to be *begotten* as *The Word*, if He be a derived Being?

In ſhort, I am myſelf fully perſuaded, that St. Paul here meant to ſay, *That the Word was* UNBEGOTTEN; but, whether I ſhall be able to convince any one elſe of it, I know not.*

From the Texts above produced it follows, *That the* WORD *is Very* GOD, *Unoriginated, Underived, Self-Exiſtent, having neither Beginning of Days, nor End of Life.* So that, in reſpect of his Exiſtence, *He is coeternal with the Father.* Whether he be in any other reſpect *inferiour*, the Scriptures have not informed us; excepting only, that we learn from them, that *He was made Fleſh*, and THUS became his SON; and, by Conſequence, *ſubordinate* to Him: that he

* Dr. *Clarke*'s referring us to this Text, and to ACTS viii. 33. to let us know, that we muſt not preſume to define the *Manner*, in which the *Word* deriveth his Being from the *Father*, is pleaſant enough.

acted,

acted, in that State, according to the Will of the Father in all things; that He ſuffered Death, in order to redeem thoſe, who ſhould believe in Him, from the Curſe of the Law of Works; that, for this meritorious Obedience and Sufferings, God raiſed him from the dead, and gave him a Seat at his own right hand, all things in Heaven and in Earth being put in Subjection under his Feet, (Him only excepted who did put all things under Him); that in Glory he ſhall reign, until all Enemies (even Death itſelf) ſhall be ſubdued unto Him; and that then he ſhall deliver up the Kingdom to his Father; *i. e.* (as I ſuppoſe) *He ſhall put off that human Nature, with which He is now inveſted,* and, of Courſe, the *Relation* ſhall *ceaſe*, that (as it was in the Beginning) GOD may be ALL in ALL.

LEMMA.

Of PROCESSION.

All Proceſſion is an *Effect*; (if by that Word be meant any Kind of *Derivation*, or *Miſſion*) and therefore muſt have had *a Beginning*.

ginning, by the firſt Corollary to the Axioms.

PROP. V.

Of the Times when the COMFORTER *proceeded from the* FATHER *and from the* SON.

What Time the *Comforter* firſt proceeded from the *Father*, is not clearly revealed in Scripture; unleſs we ought to ſuppoſe, that He proceeded from the Father, *quatenus Father*; then, indeed, the Time will be fixed at the Incarnation of *Chriſt*; for then it was, that God became a Father of an only-begotten Son, by Prop. 2.

If this be the Caſe, it will follow, that the Proceſſion of the *Comforter* from the *Father* was not a Derivation of Being; but merely an Act of his *Office* in the Work of Man's Redemption; juſt ſo the Appellations *Father* and *Son* relate not to the *Nature* of the *Father* and *Word*, but ſolely to their *Office* in the ſame Work.

As to the Proceſſion of the *Comforter* from the *Son*, it is, evidently, no other than a *Miſſion*; for He is no where, in Scripture, ſaid to *proceed* from the *Son*, but to be *ſent* by him. And this was firſt done

on

on the Day of Pentecoſt following the Reſurrection of *Chriſt*.

Indeed, the Proceſſion from the *Father* ſeemeth to be no other than a *Miſſion*; for, that it cannot ſignify a *Derivation of Being*, ſhall be ſhewn in the next Propoſition.

PROP. VI.

That the HOLY GHOST *is underived.*

In this, as in the fourth, Propoſition we muſt have Recourſe to the Scriptures, before we can determine, whether the *Holy Ghoſt* be a *derived*, or *underived* Being. Now, if the Scriptures affirm, that He is either *God*, or *Eternal*, we muſt neceſſarily conclude, that He is alſo *Underived*; it being irrational to affirm *either of the two firſt* of any Being, and, at the ſame time, to deny the *laſt*; by the Corollary to the firſt Propoſition, and the ſecond Corollary to the Axioms. But the Scriptures do affirm the two firſt of the Holy Ghoſt, as it will appear from the followng Texts.

Firſt, They affirm, that the *Holy Ghoſt* is *God*.

ACTS v. 3, 4. *Ananias, why hath Satan filled*

filled thine Heart to lie to the Holy Ghoſt? — thou haſt not lied unto Men, but unto God.

Luke i. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.*

Rom. i. 4. *Declared to be the Son of God according to the Spirit of Holineſs.*

1 Cor. iii. 16. *Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you?*

Rev. xv. 4. *Thou* [God] *only art Holy.*

Matt. i. 18. (& alibi paſſim) *the Holy Ghoſt.*

I might produce many more Texts, from which it may be inferred, by very plain Conſequence, *That the Holy Ghoſt is God.* But theſe are ſufficient for the Satisfaction of any one, who is not prejudiced in favour of that Notion, adopted by Dr. *Clarke*, That the word *God*, when taken abſolutely, muſt always be underſtood of the Perſon of the Father; which is a mere *gratis dictum*, and not proved by thoſe Texts, which that Author hath referred to for the Proof of it. See it confuted by Pearſon, Exp. of the Creed,

Creed, Edit. 8. p. 126, &c. If the word *God*, in the firſt of theſe Texts, muſt be underſtood of the Perſon of the *Father*, one would think, that St. *Peter* ſhould have ſaid, *Thou haſt not lied unto the Holy Ghoſt*, or, at leaſt, *Thou haſt not lied unto the Holy Ghoſt only, but unto God*; Whereas, the Antitheſis is between *Man* and *God*, and Ananias lied unto *God*, becauſe he lied unto the *Holy Ghoſt*; who, therefore, is *God*. In ſhort, if the *Holy Ghoſt* be *not* God, I muſt needs ſay, that I think the ſacred Writers very highly to blame, in that they did not write more cautiouſly. Any Man of plain common Senſe, who readeth for the ſake of knowing the Truth, and whoſe Underſtanding is not warped by Prejudice, muſt, I think, neceſſarily conclude from any of the Texts above quoted, That the *Holy Ghoſt* is *God*. It is to interpret them otherwiſe, that coſts the time and pains; and, when all is done, the Interpretations are extremely unnatural and jejune.

Secondly, the Scriptures affirm, that the *Holy Ghoſt* is *Eternal*.

Heb. ix. 14. *Chriſt through the Eternal Spirit offered himſelf without Spot to God.*

The undeniable Conſequence is, That the *Holy Ghoſt* is *Very God, Unoriginated, Underived, Self-Exiſtent*, and *coeternal* with the *Father* and the *Word*.

As to the Notion of the *Holy Spirit*'s being a derived Perſon, becauſe he is called the Spirit *of* God, and the Spirit *of* Chriſt; it is ridiculous in the higheſt Degree. The human Soul is (1 Cor. ii. 11.) called the Spirit *of* a Man; but would any one, in his Senſes, conclude from thence, that the Soul is *from* the Man, or *inferiour* to the Man? But, of all the Arguments, that could have been pitched upon for Proof of the Derivation of the *Holy Ghoſt*, that of his being called *the Spirit of the Son* is the moſt unlucky: Becauſe we are plainly told in Scripture, that the *Son* (who is a derived Perſon) was *from the Holy Ghoſt*, inſtead of *the Holy Ghoſt from the Son*. It is abſolutely *impoſſible*, for any *divine* or *eternal* Being to be a *derived* Being: And as the Scriptures affirm of the *Holy Ghoſt*, that He is *God*, and alſo *Eternal*, He muſt, in Conſequence, neceſſarily be *Underived* or *Self-Exiſtent*.—As to the ſuppoſed Inferiority of the *Word* and *Holy Ghoſt*, on Account of their being

ſent, or *given*, or *promiſed*, or the like, I ſhall conſider it hereafter.

N. B. As I before made a Diſtinction betwixt the *Word* and the *Son*, (the former Appellation relating to his Perſonality in the Godhead, the latter to his Office in the Work of our Redemption) ſo in the two laſt Propoſitions, I have diſtinguiſhed between the *Holy Ghoſt* and the *Comforter*; the former Appellation relating to his Perſonality in the Godhead, the latter to his Office in the Work of our Redemption.

But it muſt be owned, that, with regard to this Perſon, it is more difficult to diſtinguiſh between thoſe Paſſages of Scripture, which relate to his *Nature*, and thoſe, which relate to his *Office*, than in the former Caſe; becauſe He hath not changed his Denomination, as the *Word* did to that of *Son*.

PROP. VII.

That there is but ONE GOD.

Perhaps it will be expected, that I ſhould prove the Truth of this Propoſition from *Reaſon* only: But, as I am not ſure, that this is poſſible to be done, (having either

never ſeen a Demonſtration of the Unity of God, or being too dull to feel the Force of it) I ſhall content myſelf with proving it from *Scripture*.

ISAIAH xliv. 8. *Is there a God beſides me? Yea, there is no God, I know not any.*

MARK xii. 32. *There is One God, and there is none other but He.*

JAMES ii. 19. *Thou believeſt, that there is One God, thou doeſt well.*

It is needleſs to dwell any longer on the Proof of this Propoſition, ſince it is not denied by any, who believe the Scriptures to be the revealed Word of God; and I write not for the Sake of any other.

GENERAL COROLLARY.

Of the TRINITY.

Since there are THREE Divine Perſons, The FATHER, The WORD, and the HOLY GHOST, each of them, *Unoriginated*, *Underived*, *Self-Exiſtent*, and *Very God*, (by Prop. 3, 4. & 6.); and ſince (by Prop. 7.) there is but *One God*; it follows, Either

1. That theſe *Three* are but *One* and the *Same*

Same Perſon, under three different *Denominations*. Or,

2. That Two of them are only *Attributes* of the Third, *figuratively* ſpoken of as Perſons. Or,

3. That the Term *God*, is, in Scripture, the Name of a *Species* of Beings, under which are comprehended *Three Individuals*. Or,

4. That the Three Perſons have only *One* MIND in common. Or (ſince the third and fourth Concluſions are not inconſiſtent)

5. That the Term *God* is, in Scripture, the Name of a *Species* of Beings, including *Three Individuals*, who have *One Mind* in common.

In any of theſe Caſes *Three* may be called *One* without Impropriety of Speech. How many other ways this thing may happen, I know not; but theſe five are too plain to admit of Diſpute.

Thus, for an Example of the firſt, *David* was the Son of *Jeſſe*, and the Father of *Solomon*, and the King of *Iſrael*. An Example of the ſecond occurs in ISAIAH (*chap.* lix. *v.* 16.) *Therefore his Arm brought*

Salvation unto him, and his Righteouſneſs it ſuſtained him. Where the Arm (or Power) and the Righteouſneſs (or Juſtice) of God ſeem to be ſpoken of as *Agents* or *Perſons*. For an Example of the third, Suppoſe the regal Power of any Nation to be veſted in three Men; then theſe *three* would be *One King*. Note, Though the Word *King* do not denote a Species of *Being*, yet doth it denote a Species of *Relation*, and may ſerve well enough for an Example; eſpecially, ſince the word *God* doth alſo denote a Species of Relation, with reſpect to his Creatures. For an Example of the fourth, ſuppoſe three human Bodies to be all animated by One and the ſame ſpiritual Subſtance, or *Soul*; then, to all Intents and Purpoſes of *Law* (human or divine) theſe three would be eſteemed as *One Man*; becauſe the *Will*, the *Knowledge*, the *Affections*, and *Paſſions*, are ſuppoſed to be the *ſame* in every one of them; and yet, in reſpect of their *Agency*, they might as properly be eſteemed three *Perſons*; becauſe they might each be differently employed, and be in different Places, at one and the ſame time. Suppoſe this

triple

triple Man to be a *King*, and you may have an Example of the fifth.

Human Reaſon, unaſſiſted by Revelation, can never determine, which of theſe five Concluſions we muſt fix upon; and they cannot be *All* true, perhaps *none* of them. We muſt therefore have Recourſe to the written Word of God for Information. Now the Scripture informeth us, in very plain Terms, *That the* THREE *are* ONE; but the ſame Scripture doth no where (that I know of) expreſsly declare, *in what this Unity conſiſteth*: And, if the *Scripture* do not, it muſt be very preſumptuous in any *Man* to declare it. But, however, we are at full Liberty to examine any particular *Opinion of Men*; and, if we find it to be contradicted by the Scriptures, to declare, *That therein the Unity doth not conſiſt*. Let us, then, examine, which of the above five Concluſions are contradicted by the Scriptures.

The firſt, (which is the Error of *Sabellius*) and the ſecond (which is that of *Socinus*) are contradicted by the following Texts of Scripture, amongſt many others.

GEN. iii. 22. *The Lord God ſaid, Behold, the Man is become like One of Us.*

JOHN i. 14. *The Word was made fleſh, and we* BEHELD *his Glory.*

——— 32. *I* [JOHN] SAW *the Spirit deſcending from Heaven, and it abode upon Him* [the *Son*].

——— vi. 46. *Not that any Man hath* SEEN *the Father, ſave He which is of God,* [viz. The *Son.*]

The firſt of theſe Texts affordeth a ſtrong Proof of a Plurality of Perſons in the Godhead; and the three laſt (compared together) of a Diſtinction of thoſe Perſons from one another: And therefore overthrow both the firſt Concluſion and the ſecond.

The third is contradicted by many Texts of Scripture; particularly ISAIAH xliv. 8, *Is there a God beſides ME? Yea, there is no God, I know not any.*

It is, in reality, *Tritheiſm* (unleſs joined with the *fourth*); for if the Term *God* be merely the Name of a *Species*, under which three Individuals are comprehended, the *Wills* of the Individuals are not neceſſarily the *ſame*. Indeed, it may poſſibly be true,

That

That the nearer two (or more) Beings approach to Perfection, the nearer do their Wills approach to a Coincidence. But I ſhall not ſet myſelf up for a Judge of *Perfection*, leſt I be thought to deſerve the Reward of *Midas*. The Text aſſerts, that there is no God beſides that, which then ſpake by the Prophet's Mouth, *(beſides ME)*; therefore the Term *God* cannot be merely the Name of a *Species*, (unleſs, as in the fifth Concluſion, the Individuals have *One Mind* in common); becauſe thoſe, which did not then ſpeak by the Prophet's Mouth, are here excluded from all Right to the Name of *God*.

As to the fourth Concluſion, I can find nothing in the Scripture, which ſeemeth contrary thereto; except ſome Paſſages, which relate to the SON, in his State of Humiliation; and alſo one or two more, which ſpeak of an *Interceſſion*, which both the Son and Spirit are ſaid to make for Chriſtians *with God*. But the former, when rightly conſidered, ought to be of no Weight in this Caſe; becauſe the fourth Concluſion doth not relate to the SON, but to the WORD. Beſides it ſeemeth to be abſolutely

abſolutely neceſſary, that He ſhould not, in that State of *Trial*, have the *Mind* of God. For where would have been the *Merit* of his Obedience to the Law of God, had he been incapable of tranſgreſſing it? And tranſgreſſion had been *impoſſible* (I take it for granted) had his *Mind* been entirely *One* with the Mind of God. Had he not been brought to the Trial under the ſame Diſadvantages with the *firſt Adam*, it would ſeem ſcarce conſiſtent with ſtrict Juſtice, that *as by the Offence of One, Judgment came upon all Men to Condemnation, even ſo by the Righteouſneſs of One, the free Gift* ſhould *come upon all Men to Juſtification of Life*. And, *as by One Man's Diſobedience many were made Sinners, ſo by the* perfect *Obedience of One many* ſhould be *made righteous*. So that though we read, that *Jeſus increaſed in Wiſdom*, as well as Stature; that He was *ſubject to Infirmity*, and *tempted in all Points, like as we are*; that He *emptied himſelf* (PHILIP. ii. 7.) to that degree, that he declared of himſelf (MARK xiii. 32.) that *he knew not the Time of his future coming to Judgment* (Or, perhaps, *to take Vengeance on the Jews*): Yet are theſe things no

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Contradictions to the fourth Concluſion, which doth not (as I ſaid before) relate to the *Son*, in his State of Humiliation, but to the *Word*. Our Saviour did, indeed, ſay to the Jews (JOHN x. 30.) *I and my Father are One*; yet, ſurely, it muſt not be underſtood, that He was One with his Father by Virtue of his *Filiation* (i. e. his *Incarnation*); for, whatever Inferiority there may be, it ariſeth purely from that Filiation; but by Virtue of his being *The Word*, which he did not ceaſe to be by becoming the *Son*; only he ſo far *emptied himſelf*, as to be upon a Level with *Adam* in his State of Innocence, that ſo he might fulfil all Righteouſneſs under the ſame Diſadvantages.

As to the *Interceſſion*, which the Spirit, and *Son* in his State of Exaltation, are ſaid to make for pious Chriſtians *with God*: If this be brought as an Argument for *Diverſity of Mind* in the three Perſons of the Godhead, it is an Argument *ad ignorantiam*; becauſe we know not, what is the Nature, or Manner, of that Interceſſion. One thing is plain; that, in the very Paſſage, where the Interceſſion of the *Spirit* is mentioned,

(viz.

(viz. ROM. viii. 26, 27.) it is ſaid, that though *the Spirit make Interceſſion for us with Groanings which cannot be uttered*, Yet, *He, that ſearcheth the Hearts, knoweth what is the Mind of the Spirit, becauſe* [Gr. ὅτι *that*]* *he maketh interceſſion for the Saints* [κατὰ Θεὸν] *with God.* And, if we compare this with 1 COR. ii. 10, 11. *The Spirit ſearcheth all things, yea, the deep things of God; For what Man knoweth the things of a Man, ſave the ſpirit of Man, which is in him? Even ſo the things of God knoweth no Man* [Gr. οὐδεὶς *no one*] *but the Spirit of God*, we ſhall find ſomething more than an Intimation of an *Unity*, or *Identity*, *of Mind* in *God* and the *Spirit*; For, in the former Text, God is ſaid to *ſearch*, or *know*, the *Mind of the Spirit*, although He do not *ſpeak* his Thoughts; and, in the latter, that the Spirit *ſearcheth*, or *knoweth*, the *Mind of God*, in the ſame manner, as the Spirit of a Man knoweth the Mind of that Man. Therefore, let the Nature, or

* I ſuſpect, that an Error hath crept into this Text; and that the Word ὅτι [*becauſe* or *that*] hath been ſubſtituted, by Miſtake, for ὅτε [*when*]. But I confeſs, that I do not find any various Reading to countenance this Conjecture.

Manner, of the Interceſſion be what it will, it is plain, that Identity of Mind is not inconſiſtent with it.

There is a ſingle Text, which (as it is commonly interpreted) doth contradict the fourth Concluſion; viz. JOHN xvi. 13. *When He the Spirit of Truth is come, He ſhall guide you into all Truth, for he ſhall not ſpeak of himſelf,* [Gr. ἀφ' ἑαυτῦ *from himſelf,*] *but whatſoever he ſhall hear, that ſhall he ſpeak.* Hence it is concluded, that the *Holy Spirit* was to be *inſtructed* what to ſpeak; as though He could not ſpeak the Truth without a Prompter; directly contradicting St. *Paul,* who ſays, that *the Spirit ſearcheth all things, Yea, the deep things of God.*—The Phraſe, *He ſhall not ſpeak of himſelf,* is but another way of ſaying *He ſhall not forge what he ſhall ſpeak,* according to that of the Apoſtle, (1 JOHN ii. 27.) *The Anointing teacheth you all things, and is Truth, and is no* LIE.* This Senſe of the Phraſe will make

* That the Senſe of the Phraſe ἀφ' ἑαυτῦ λαλῶ is often equivalent to *forging* an Untruth, will be evident, if we conſider the Senſe of it in other Places. Thus, JOHN vii. 17. 18. *If any Man will do his Will, he*

make the whole Verſe conſiſtent; otherwiſe it is not ſo. *He ſhall guide you into all Truth, becauſe he ſhall not ſpeak without Inſtructions, but ſhall ſpeak according to his Inſtructions,* is neither good Argument, nor good Senſe. It is not good Argument, by reaſon it doth not follow, That a Perſon ſhall ſpeak the Truth, becauſe he hath been *inſtructed* in the Truth: It is not good Senſe, by reaſon the Word *But* denoteth an Oppoſition of what cometh after it

he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of myſelf [i. e. whether I have *forged* the Doctrine myſelf]: *He that ſpeaketh of himſelf* [that *forgeth* the Doctrine which he teacheth] *ſeeketh his own Glory; but he that ſeeketh his Glory, that ſent him, the ſame is* TRUE *and no* UNRIGHTEOUSNESS *in him*——Again, JOHN xiv. 10, 11. *Believeſt thou not, that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf* [i. e. my Words are *true*, I tell you no *Lie*]: *But* [Gr. δὲ *verily*] *the Father, that dwelleth in me, he doeth the Works. Believe me, that I am in the Father, and the Father in me: Or elſe believe me for the very Works ſake.* Our Saviour is here extremely urgent with *Philip* to *believe him*; and aſſureth him, that what he ſaith is no *Forgery* (*The Words that I ſpeak unto you, I ſpeak not of myſelf*); but if any Suſpicion remain of Forgery, in reſpect of his *Words*, he tells him, that he ſhould

it to what went before it; And *to ſpeak according to one's Inſtructions* is not oppoſite to *ſpeaking without Inſtructions*. Had the Senſe of the Phraſe been, what is commonly ſuppoſed, the Word *but* ought to have been *and*, or *and alſo*; and even that would not have made the Paſſage good Argument; becauſe it is neither ſaid, *by whom*, nor *in what*, the Spirit ſhall be inſtructed. But if the Senſe of it be *He ſhall not forge what he ſhall ſpeak*, the words *for* and *but* are very properly introduced: Thus, *When He the Spirit*

ſhould believe him *for the very Works ſake*, viz. the Miracles, which he had wrought; which are a Proof, beyond his bare Aſſertion, that the Father dwelleth in him. If the Phraſe were to be here underſtood according to the common Interpretation of it, it ſhould have followed, *The Father—ſpeaketh the Words*, not *doeth the Works*.——Even the two following Texts will very well bear the like Interpretation. JOHN xviii. 33, 34. *Pilate ſaid unto Jeſus, Art thou the King of the Jews? Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me?* i. e. Did you *forge* this Accuſation yourſelf, or did you receive it from others, who did?—JOHN xi. 51. *And this ſpake he not of himſelf, but being High-Prieſt—he prophecied*, &c. Which may be interpreted, And this was no *Falſehood*, but a Prophecy.

N. B. I do not find this Phraſe any where out of St. *John*'s Writings.

Spirit of Truth is come, he ſhall guide you into all Truth; For he ſhall not ſpeak of what he ſhall ſpeak, But ſhall repreſent FACTS *to you, as he ſhall hear*, i. e. *as they are*; for what is TRUTH, but *the Agreement of Words with Matter of Fact?* And what are the Facts here particularly alluded to, but thoſe, which relate to Our Saviour, whilſt he was here on Earth, and in the Text diſtinguiſhed from *things to come?**) Thus the whole Verſe is conſiſtent, and good Argument. Yet, after all, it is not quite certain, whether *the Spirit's not ſpeaking of himſelf* be here given by Our Saviour *as a Reaſon* for his *leading the Apoſtles into all Truth*, or for his own *calling Him The Spirit of Truth*; if the latter, then the Senſe, here contended for, appeareth ſtill more clearly to be the true Senſe of the Phraſe, in this Paſſage at leaſt.

There is another Text, of a ſimilar Nature, which doth not ſeem to have been rightly interpreted by any one Commentator, that I have ever conſulted upon it.

* See JOHN xiv. 26. & xv. 26.

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The Text, I mean, is JOHN v. 30. Our Saviour ſays, *I can of mine own ſelf* [Gr. ἀπ' ἐμαυτῦ *from myſelf*] *do nothing; As I hear, I judge, and my Judgment is juſt; becauſe I ſeek not mine own Will, but the Will of the Father which hath ſent me.* His future Judgment of the World is the Subject here ſpoken of; and he ſays, That he *can do nothing* [in Judgment] *of himſelf* [i. e. according to his own arbitrary Will]; but that he muſt paſs Sentence according to *Facts (as I hear, I judge)*; and accordingly he ſays, *my Judgment is juſt*; BECAUSE *I ſeek not mine own* [arbitrary] *Will, but* [judge righteous Judgment according to facts, and agreeable to] *the Will of the Father which hath ſent me*, and as the Father himſelf would do in the ſame Caſe. As the *Son judgeth*, ſo the *Spirit ſpeaketh*, viz. *according to Facts*; otherwiſe the latter would not be *The Spirit of Truth*, nor the former a *juſt Judge*. I hope, by this time, it appeareth ſufficiently plain, that *the Spirit's not ſpeaking of himſelf* doth not imply, that *He hath any Need of an Inſtructor*; and conſequently, that this Text

doth not contradict the fourth Concluſion.*

There is one Text more, which, according to Dr. *Clarke*'s Notion of it, is repugnant to the fourth Concluſion; viz. HEB. ii. 4. *God alſo bearing them witneſs, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will.* Hence, I ſuppoſe, that Author concluded, that *the Will of God* and *the Will of the Spirit* are *two diſtinct Wills*; for otherwiſe no *Subordination* is implied, and the Text would not have been properly quoted in that Section of his Book. But, if we compare it with 1 COR. xii. 11. where,

* The *interpolated* Epiſtles of *Ignatius* quote JOHN xvi. 13. (Epiſt. to the EPHES. c. ix.) and alſo JOHN v. 30. (Epiſt. to the MAGNES. c. vii.) both of them (as I think, but certainly the former) in the miſtaken Senſe, which, I believe, all the *Arian* Writers (at leaſt) have underſtood them; viz. The former as ſuppoſing, *That the Spirit hath need of an Inſtructor*; and the latter as ſaying, *That the Son hath no Power of his own.* A ſtrong Proof, in my Opinion, that *Ignatius* was not the Author: For, whether thoſe Poſitions be true, or not, no ſuch Conſequences will follow from thoſe Texts. And I cannot perſuade myſelf, that *Ignatius* was not better acquainted with the true Senſe of them, than to write in that Manner.

after

after mentioning the various Gifts of the Spirit, St. *Paul* ſaith, *But all theſe worketh that One and the ſelf ſame Spirit, dividing to every man ſeverally as* HE WILL, we ſhall find, that *the Will of God* and *the Will of the Spirit* are *the ſame*; becauſe the ſame Gifts are ſaid to be diſtributed according to the Will of God and of the Spirit indifferently.

If any one can find another Paſſage of Scripture which ſeemeth to contradict the fourth Concluſion, let him produce it; I know of none.

As to the fifth Concluſion, it muſt naturally ſtand or fall with the fourth; and, indeed, is but a Conſequence of it. For, if there be *an Identity of Mind* in three Perſons, the Act of *any One of them* is the Act of *All*, ſo far as the *Will* is concerned. Conſequently, if this obtain in the three Perſons of the Godhead, the Term GOD cannot always denote *One of the Perſons ſingly*; but muſt, ſometimes at leaſt, ſignify a *Species*; and yet may *occaſionally* denote *any One* of them ſingly.

It may be urged in favour of this fifth Concluſion, That it will very eaſily and

naturally account for many Expreſſions (to be found in the Scriptures) in which the Act of one of the *Perſons* is called the Act of *God*; i. e. of that *One Mind*, it being indifferent which of the Perſons is the immediate Agent. Thus, *Chriſt* is called *The Son of God according to the Spirit of Holineſs* (ROM. i. 4.), viz. becauſe the *Holy Ghoſt* was the immediate Agent, by whom the Generation of the *Son* was effected. Now, I aſk, on what other Hypotheſis can this be accounted for? For it was proved in the ſecond and fourth Propoſitions, that the Son was not a Son any otherwiſe, than by Virtue of this Generation.

It will alſo account for ſeveral other Paſſages, in which the Appellation FATHER is applied to the WORD and HOLY GHOST. For, that ſuch there are, may be eaſily made appear. JOHN xiv. 8, 9, 10. *Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known* ME *Philip? He that hath ſeen* ME, *hath ſeen the Father; and how ſayeſt thou then, ſhew us the Father? Believeſt thou not, that I am in the Father, and the*

FATHER

FATHER *in* ME:——*The Father that* DWELLETH IN ME, *he doeth the Works.* Here it is plain, that in the Appellation *Father* the WORD is included; who was the particular *Perſon* of the Godhead, that dwelt in the *Son*. And that the *Holy Ghoſt* is alſo included in the ſame is plain, in that he ſays, *The Father that dwelleth in me, he* DOETH THE WORKS; and when the Phariſees aſcribed his *Works* to the Prince of the Devils, he called this *A Blaſphemy againſt the Holy Ghoſt.*

Again, *(v. 23.) If a Man love me, he will keep my Words; and my Father will love him, and* WE *will come unto him, and make our* ABODE *with him.* But it is clear from many Paſſages of Scripture, that the particular *Perſon*, that maketh his *Abode* with pious Chriſtians, is the *Holy Ghoſt*. So alſo in 1 COR. viii. 6. the Appellation *Father* ſeemeth to be meant of the whole Godhead, *(Father Word* and *Holy Ghoſt)* as being there called the *One God*, and diſtinguiſhed from the *Son Jeſus Chriſt*, and from the *Son* only, not from the *Word*, or *Holy Ghoſt.*

It will alſo eaſily account for all thoſe Expreſſions of Scripture, which ſeem to imply an *Inferiority* of two of the Perſons to the third.

Let me me reſume my former Suppoſition, which was brought for an Example of this fifth Concluſion; viz. That three human Bodies are all animated by one Soul; and let us ſuppoſe this triple Man to be the King of ſome Country here on Earth; moreover, let the uſual *Office* of one of the Perſons be, to frame Laws for the Government of the Kingdom; and accordingly, let him be diſtinguiſhed from the other two by the Name of *The Legiſlator*: Let another be ſuppoſed to be chiefly employed in hearing and deciding Cauſes; and therefore called *The Judge*: And let the Office of the third be, to command the Army; and therefore called *The General*. Now, I aſk, what *Stile* would an Hiſtorian make uſe of, when writing of the Acts of this King? I conceive, he might write much after the following Manner.

This Year a Rebellion broke out in one of the Provinces of the Empire; and an Herald was ſent to make Proclamation in the King's Name,

[or, becauſe this is matter of *Form*, perhaps he would mention the three Perſons diſtinctly, and ſay, *In the Name of the Legiſlator, and of the Judge, and of the General,*] *that if the Rebels would lay down their Arms, they ſhould be pardoned; otherwiſe, be put to Death; but they refuſing to obey, The King went forth with an Army, and ſubdued them:* [Or, if the Hiſtorian would ſpecify the particular *Perſon*, that commanded the Forces, he might ſay, *The General went forth with an Army*, &c. Or, *The King ſent the* (or, *his*) *General*, &c. Or, *The King ſubdued them by the* (or, *his*) *General*] *and having brought the Priſoners to the Capital, they were tried before the King,* [Or, he might ſay, *before the Judge*; Or, *The King tried them by the* (or, *his*) *Judge*; Or, *The King ſent his* (or, *the*) *Judge to try them,*] *and they were all found guilty: But ſome alleviating Circumſtances appearing in the Courſe of the Trial, The King was inclined to pardon them, on Condition, that they could find Surety for their future good Behaviour; And, when none were found to undertake the Suretiſhip, He was ſo gracious, as to offer his Judge for that Purpoſe; and the Judge, accordingly, did humble himſelf to the*

Condition of a Subject, and was bound for them, in order to ſave the Lives of ſo many Men. And when they were ready to depart to one of the Frontier Towns, whither they were ordered to go; one of the Secretaries of State diſmiſſed them with this good Advice; 'I beſeech you, Brethren, make yourſelves worthy of the Favour ſhewn you by the Judge, that ſo you may not loſe the King's Love, nor be forſaken by the General, whenever you ſhall happen to be in Danger from an Enemy.'

Now I demand, how it can be concluded from ſuch a Paſſage as this, that the Hiſtorian, by the Word *King*, intended to denote the Perſon of the *Legiſlator* ſingly? And how doth it appear, that there is any *Inferiority* ſuppoſed of the *Judge* and *General* to the *Legiſlator?* And how could he expreſs himſelf otherwiſe, than by one of the ways abovementioned? In like manner, One of the *Perſons* may be ſaid to *ſend* another of the *Perſons*, without ſuppoſing any *Inferiority* in the *Perſon ſent*; eſpecially in Caſes, where two Offices concur to the Execution of the ſame Deſign. Thus, the Hiſtorian might ſay, *The King wanting to raiſe Money, the Legiſlator laid a Tax upon certain*

certain Commodities; but, fearing ſome Diſturbance in collecting it, he ſent the (or, *his*) *General with a Body of Forces to keep the Peace.* Or, *The Judge, having condemned an Arch-Traitor to Death, ſent the* (or, *his*) *General with a Regiment of Soldiers, to prevent a Reſcue at the Time of Execution.* How can we infer from ſuch Paſſages, as theſe, that the *General* is *inferiour* to the *Legiſlator*, or the *Judge?* Or how can we infer a *Superiority* of the *Legiſlator* to the *Judge* and *General*, merely becauſe the Hiſtorian maketh no Mention of *his* being *ſent?* For it is probable, that, throughout the whole Hiſtory, there would be no Mention of his Miſſion; becauſe there is nothing in the Nature of his *Office* to require it.

A ſuperficial Reader will here be ſtrongly tempted to laugh at this whimſical Suppoſition of three human Bodies animated by one Soul, and at the Uſe I make of it; (however, it is not my own, for he may find the ſame in *Brown*'s *Religio Medici*); But one of better Judgment will perceive, that my Arguments are not founded even on the *Poſſibility* of that Hypotheſis; for it

is ſufficient for my Purpoſe, if it be a *ſuppoſable* Caſe: And he will alſo perceive, that it is not made with a View to *illuſtrate*, or *explain* the Myſtery of the Holy Trinity; but purely to ſhew, that certain Expreſſions, which are found in the Scriptures, and have been thought to imply an *Inferiority* of two of the *Perſons* to the third, are not *improper*, upon the Suppoſition of an *Equality*; provided, that Equality be accompanied with *An Identity of Mind*.

The Inferiority of the SON (or *Word made fleſh*) is allowed on all hands; but I think thoſe Writers by much too precipitate, who (becauſe the *Holy Ghoſt* is ſaid to be *ſent*, and the *Word* is in the Old Teſtament called *the Angel* [i. e. *Meſſenger*] *of the Covenant*, and in the New is ſaid to be *ſent into the World*) have, on this Account merely, concluded, that theſe two Perſons are *inferiour to the Father*. Thus Biſhop *Pearſon* talks of *the Father's Right of Miſſion*; and Dr. *Clarke* ſeemeth to ſpeak as though *The Word* were ſent to be made Fleſh and to ſuffer Death *nolens volens!* I think, it would become us to ſpeak a little more cautiouſly upon Subjects, which we know ſo little of.

Now,

Now, if the Unity of the three Perſons conſiſts in *Identity of Mind*, what will become of this *Authority* and Right of Miſſion, which they talk of? And although I will not aſſert, that therein the Unity doth conſiſt; yet I will aſſert, that there is ſomething more than an Intimation in Scripture, *that this is One thing, in which it conſiſteth.* Compare ROM. viii. 26, 27. with 1 COR. ii. 10, 11. (See p. 91.) and alſo HEB. ii. 4. with 1 COR. xii. 11. (See p. 99.) and this Aſſertion will appear to be well founded in reſpect of *God* and the *Spirit*. And as the *Holy Ghoſt* is alſo ſtiled *the Spirit of Chriſt*, after the Exaltation of the Son; I think there can be no doubt of the like Identity of Mind in the *Word* and *Spirit*; and then it will follow of Courſe, that there is alſo an Identity of Mind in the *Father* and *Word*.*

COROLLORY

* If it be objected, that the Diſtinction, which I have made between a *ſpiritual Being*, or *Subſtance*, and the *Mind* of that Being, is a Diſtinction without a Difference; (as, in the Example, I myſelf have ſeemed to ſuppoſe, by making the *Mind* of the triple Man to be *One*, *becauſe* the three Bodies were animated by *One Soul*

or

COROLLARY 2.

Now, if there be *an Identity of Mind* in three *Underived Perſons*, it will follow, that *In ſuch Trinity none is afore, or after, other, none is greater, or leſs, than another; but the whole three Perſons are co-eternal together, and co-equal:* And though *Each Perſon, by Himſelf, have all the Attributes and Powers of God and Lord; yet are there not three Gods, or three Lords.*

or *ſpiritual Subſtance*); I anſwer, that, in the Example, I ſpoke according to vulgar Notions; and was not ſolicitous, whether my Words were ſtrictly agreeable to the Nature of Things, or not: It was ſufficient, if my Reader underſtood, from what I ſaid, that the three Perſons were to have *the ſame Mind*, or an Intercommunity of Thoughts and Deſires. Whether *Metaphyſicians* do, or do not, diſtinguiſh between *Spiritual Subſtance* and *Mind*, I really do not know, nor ſhall I take the Pains to inquire; for the *Scripture*, which is our beſt Inſtructor, certainly doth make this Diſtinction. As ROM. viii. 27. *The Mind of the Spirit*; ROM. xi. 34. & 1 COR. ii. 16. *The Mind of the Lord.*

REMARKS.

REMARKS.

THAT famous Controverſy, called the *Arian*, could never (as I think) have exiſted, had Men but been careful to preſerve a Diſtinction between the *Word*, and the *Son*, of God. They accuſtomed themſelves to call the *Word* by the Name of *The Son*, and this Practice drew after it an Error, which ſeemeth to have been the primary, if not ſole, Cauſe of the whole Diſpute, concerning the Divinity of his Perſon. And it got footing very early (I find) in the Chriſtian Church; even as early as the Days of *Juſtin Martyr*, (if the Quotations of Dr. *Clarke* from that Father may be depended on): Not to mention, that there are ſome proleptical Phraſes even in the New Teſtament itſelf, which might lead an unwary Reader into that Error.

Now, this being the Caſe, and the Diſtinction loſt, *Arius* and his Followers contended, That, ſince the *ſecond* Perſon was the *Son* of the *firſt*, his Being muſt have been *derived* from Him: And thence concluded,

cluded, (very juſtly from thoſe Premiſes) *that there was a time, when He* (the ſecond Perſon) *was not*; and that therefore He was not *ſelf-exiſtent* or *God*. The *Orthodox*, his Oppoſers, (being deep in the ſame Error) granted the Premiſes, but denied the Concluſion; and were therefore obliged to defend the Truth at the Expence of a Contradiction; for, having made this Conceſſion, there remained but two Hypotheſes, by which to maintain the Divinity of the ſecond Perſon, and thoſe, at the bottom, of no Validity. One was, *That his Generation was from all Eternity*, which is abſurd; The other, *That He is of the ſame Subſtance with the Father*, and this (ſaith Dr. Clarke) *is to take away the very Being of the Son*; but, whether that Aſſertion be true or not, this Hypotheſis doth not invalidate the Argument of the *Arians*. For this Conſequence neceſſarily followeth from the *Filiation*; That (whatever may be the Nature of his *Subſtance*) his *Perſon* is *derived* from the Father, and therefore *had a Beginning*.

It ſeemeth to have been the Deſign of Dr. *Clarke*, to reconcile the Maintainers of theſe different Opinions: For he holdeth in common

common with them both, The *Derivation* of the ſecond Perſon; and denieth, with the Orthodox, *That there ever was a time when He was not*; and denieth alſo, with the *Arians*, *That He is ſelf-exiſtent*.

The *Arians* were inconſiſtent with the *Scriptures*, on Account of the Miſtake in their Premiſes; but were not inconſiſtent with *themſelves*, for they argued very rightly from thoſe Premiſes. The *Orthodox* were conſiſtent with the *Scriptures*, in maintaining the Divinity; but inconſiſtent with *themſelves* on Account of the Manner, in which they maintained it. Dr. *Clarke*, by endeavouring to reconcile them, hath been inconſiſtent both with *himſelf*, and the *Scriptures*: The firſt, becauſe he hath denied, *that there ever was a time, when the ſecond Perſon was not*, and yet hath aſſerted his *Derivation*; the laſt, becauſe he hath aſſerted, *that He is not ſelf-exiſtent*, that is, *God*.

Now it is the perpetual Error of them All, to confound the WORD with the SON; they apply this latter Name, indiſcriminately with the former, to the ſecond Perſon, and ſo take it for granted, *That He was the*

SON

SON *of God before his Incarnation, as well as ſince.** But, when once the Diſtinction is made, it becomes very eaſy to be conſiſtent both with *Ourſelves*, and the *Scriptures*; *Revelation* and *Reaſon* are immediately reconciled, and the Divinity of the *Word* eſtabliſhed by the joint Concurrence of Both.†

The Name of SON doth, undoubtedly, imply *a Derivation of Perſon*; but, becauſe Our bleſſed Saviour had Two Perſons, (one as *God*, the other as God-Man) it ought, by

* The Hereſies of *Photinus* and *Socinus* (who denied the Exiſtence of the Son, before he was born of the Virgin) ſeem to have been owing to the ſame Cauſe; viz. The taking it for granted, that Our Saviour was the *Son* of God *throughout his whole Exiſtence*. For there being very ſtrong Proof in Scripture of a Filiation in Conſequence of his Incarnation, and no ſatisfactory Proof of a Filiation *prior* to that, thoſe Hereſies are not an unnatural Conſequence of that miſtaken Notion.

† What hath been here ſaid of the *ſecond* Perſon of the Trinity is alſo applicable to the *third*. And, if we make a like Diſtinction betwixt his *Nature* and his *Office*, Revelation and Reaſon will both concur to the Eſtabliſhment of his Divinity. With reſpect to the latter, *He proceedeth from the Father and the Son*; with reſpect to the former, *He is eternal, underived, Self-exiſtent, and very God.*

by all means, to be first proved, *That this Name did belong to him before his Incarnation*, ere we can possibly infer from it, that his Person, as *God*, was *derived*. Now, since the Maintainers of *Eternal Generation* can never call upon the *Arians* for this Proof, where will be the Harm, if I, who am no Maintainer of it, should give them a Challenge to produce it? If they be able to produce it, the Orthodox Doctrine standeth but where it did; if they be not, *Arianism* must fall to the Ground.

If, by this means, the Mouths of the *Arians* should be stopped, (which must be the Case, unless they be resolved, rather than part with their Tenets, to deal very unfairly with the Scriptures, or else to depart from that right Reason, which they have ever boasted to be on their Side) I hope, that those of the *Orthodox* will not be opened against me, on Account of my opposing their Doctrine of *Eternal Generation*. Let them remember, that they have always aimed at the very same thing, by adhering to it, that I do by opposing it; viz. The asserting the Divinity of the *Word*. *Derived Divinity* is, in my Opi-

nion, a Contradiction in Terms; and to aſſert the *Derivation* of the *Word* is (in Effect) to deny the Divinity of his Perſon; I ſay, of his *Perſon*, for (whatever may be the Nature of his *Subſtance*) his *Perſonality* muſt, in that Caſe, neceſſarily be ſuppoſed to have had a Beginning. The firſt Idea we can frame of a divine Perſon is, That he is *Underived*; and this Underivedneſs is the firſt Step of the Scale, by which we aſcend to the Knowledge of the Exiſtence of a God. And, if *derived Divinity* be a Contradiction, it will be of no Avail to ſay, that ſuch Divinity was derived *from all Eternity*; for that will only be to make a double Contradiction of a ſingle one. I hope, that the Favourers of *Eternal Generation* will attentively conſider what hath been ſaid under the ſecond and fourth Propoſitions, before they condemn me for oppoſing it. I think, it muſt from thence appear, to any impartial Perſon, that it hath no good Foundation in Scripture, or in Reaſon. And I may add, that neither is it countenanced by any Paſſage in the Writings of the *Apoſtolick* Fathers. The *interpolated* Epiſtles of *Ignatius*, I own, are

full of the Generation of the Son *before the Worlds*; and this is to me (were there no other) a convincing Proof of their Adulteration. But the *genuine* Epiſtles of that Father are ſo far from countenancing that Doctrine, that there are ſome Paſſages thereof, which oppoſe it in the ſtrongeſt Terms. Particularly, in his Epiſtle to the *Epheſians* (*c.* 7.) ſpeaking of the *Son* (then in his State of Exaltation) he ſays, Εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ἐν ἀθανάτῳ ζωῇ ἀληθινῇ, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητός, καὶ τότε ἀπαθής. *There is one Phyſician corporeal and ſpiritual,* BEGOTTEN *and* UNBEGOTTEN, *being God in the Fleſh, in true immortal Life, both of Mary and of God, firſt paſſible, and then impaſſible.* And in his Epiſtle to the *Magneſians*, (*c.* 8.) he ſays, Εἷς Θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών, ὃς κατὰ πάντα εὐηρέστησεν τῷ πέμψαντι αὐτόν. *There is one God, who manifeſted himſelf by Jeſus Chriſt his Son, who is His* ETERNAL WORD NOT COMING FORTH FROM SILENCE [i. e. *underived*] who

who in all things pleased him that sent him. There is, indeed, one Passage of *Ignatius*, in which it is said, that *Jesus Christ was with the Father before all Ages*; but it is evident, that God is stiled *The Father* proleptically in that Place, as the *Word* is by the Name of *Jesus Christ* in the very same Sentence. *Hermas* also saith, *Filius quidem Dei omni creaturâ antiquior est, ita ut in Consilio Patri suo adfuerit ad condendam Creaturam*; but this also may be no other than a *Prolepsis*. But as soon as we leave the *Apostolick* Fathers, and come to those of the next Age, viz. *Justin Martyr*, &c. (except that *Irenæus*, for the most part, speaketh more cautiously) I own, that we then read of *the Generation of the* WORD; And, I believe, there are few (perhaps none) of them, who do not hold that Doctrine. But, when I say this, I desire, at the same time, that the Reader would take Notice, I depend entirely on the Quotations, which Dr. *Clarke* hath made from them in his Treatise on the Trinity; for I have not in my Possession the Writings of any (except the *Apostolick*) Fathers, nor

can

can I readily have recourſe to any of the reſt.*

Let it alſo be conſidered, that to maintain the Doctrine of *Eternal Generation*, is not only, virtually, to deny the Divinity of the *Word*, but to load the Faith with an Abſurdity, to the great Satisfaction and Triumph of the Adverſary. And, I believe, it is to this chiefly, we muſt attribute that inveterate Quarrel, not yet compoſed,

* It may not be amiſs to make a Remark here upon that long-controverted Text (1 John v. 7.) *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One.* I ſhall not quote what others have ſaid upon the Subject, but only make one Obſervation, which ſeemeth to afford a ſtrong Preſumption that the Text is genuine.

If the Diſtinction, between the WORD and the SON, were loſt ſo early, as the Days of *Juſtin Martyr*; it is moſt probable, that had the Text in queſtion been an Interpolation of later Date, than that Father, it would have been written (not *The Father, the Word* &c. but *The Father, the Son*, &c. and then it would not have been ſo ſtrictly true, that *theſe three are One*, by reaſon of the Inferiority of the *Son* (or Word made Fleſh): it would not, however, have been ſo accurately expreſſed. I ſay, that an Interpolator in *Juſtin*'s time, or after, would, moſt probably, have written *The Son*, inſtead of *The Word*. 1. Becauſe, knowing no Diſtinction, he was certainly *liable* to make that Miſtake. 2. Becauſe

poſed, between *Revelation* and *Reaſon*. The Patrons of theſe have gone ſo far on one hand, as to ſay, That Reaſon hath nothing to do in Religion; and on the other, That nothing is to be admitted on the Teſtimony of Revelation, which the human Mind cannot conceive. I think, I have ſhewn, how they may be very eaſily reconciled with reſpect to the Doctrine of the Trinity; and will beg leave to add, in this Place, a few general Obſer-

cauſe, having firſt mentioned the *Correlate* (Father), it would be extremely natural for him to ſtile the next *The Son*, eſpecially conſidering, that He is ſo ſtiled no leſs than eleven times in this very Chapter, and a great many times in the other Chapters of this Epiſtle; nor is He ſtiled *The Word* in any Part of it, except in the firſt Verſe of the firſt Chapter; and there not ſimply *The Word*, but *The Word of Life*. So that if this Text be an Interpolation, it is, moſt probably, of earlier Date than the Time of *Juſtin Martyr*; and yet this was two hundred Years before the *Arian* Controverſy, the Time when it is commonly ſuppoſed to have been made. I think, that any Member of the Council of *Nice*, who ſubſcribed to that Creed, in which *The Son* is ſaid to have been *begotten of the Father before all Worlds*, would ſcarce have failed to write *The Son* inſtead of *The Word*. Now it is extremely probable, that, if this Text be not an Interpolation later than *Juſtin*, it is not an Interpolation at all.

vations,

vations, for the ſake of promoting the like good Work with reſpect to other Subjects.

Now in all Caſes, where there are not ſufficient *Data* to reaſon from, Reaſon hath, undoubtedly, nothing to do there: But in other Caſes it certainly hath Place; and if ever its Concluſions contradict Revelation, there muſt either be ſome Miſtake in the Premiſes, or the Concluſion is not fairly deduced from them. The Revelation itſelf may, indeed, be falſely interpreted; and then the Deduction of Reaſon may *ſeem* to contradict it, when it really doth not. If any Maxim in the World may paſs for uncontroulable, this is One, *That two Truths cannot contradict each other*; conſequently, No Concluſion of Reaſon, which is fairly deduced from true Premiſes, can contradict the revealed Word of God. But the Misfortune is, that we are very apt to take Premiſes for true, which are not ſo; and how logically ſoever we reaſon from ſuch Premiſes, it is very great odds, that there ſhall be Error in the Concluſion. So that, whenever our Concluſions ſhall contradict, or even but *ſeem* to contradict Revelation, it will highly become us to ſuſpect *Ourſelves*,

considering how very short-sighted the human Understanding is. And if the Doctrine, which I have advanced in this Treatise, concerning the Commencement of the Filiation of the Son of God, shall be found, upon the strictest Enquiry, to be a Truth, (as I firmly believe it will), this Case alone will be an Example of a Million to shew, that what I have just now said is but a necessary Caution: For then it will appear, how the whole Christian World hath lain in Error, with respect to a fundamental Article of their Faith, for sixteen hundred Years and upwards, merely for want of making one easy Distinction. Every time I call to mind, how often this Subject hath been canvassed, through this long Tract of Time, and that by Men of the most eminent Abilities, as well as Learning and Piety, and yet, that not one of them should light upon this obvious Distinction, my Astonishment is greater than I can easily express. It

* The Reader may observe, that I here take it for granted, that the Distinction between the *Word* and the *Son* was lost in, or before, the time of *Justin Martyr*; which Supposition I ground upon the Quotations of

It would ill become the Author of this Treatise to cast any Reproach at such respectable Persons (whether *Orthodox* or *Arian*) on account of their Mistakes; nor doth he find in himself any Inclination so to do, but rather to lament the Infirmity of our common Nature, which doth frequently render us so dim-sighted, that it is with Difficulty we see the Truth, though it stand immediately before our Eyes. Indeed, should he chance to behold a wretched compound of Ignorance, Vanity, and Vice, proclaiming the Excellence of Reason,

Dr. *Clarke* from that Father. However, I am not without Suspicion, that herein I may be mistaken. It is not impossible, nor even improbable, that the Writings of this Father may have been corrupted; for it is plain enough, that those of *Ignatius* have been so; and chiefly (as it seemeth) with a View to favour the Doctrine of a Generation of the Son of God before the Worlds. And my Suspicions are strengthened by Dr. *Clarke*'s Quotations from *Irenæus*, who flourished in, and somewhat after, *Justin*'s time; for there is not one of them, from which I can certainly conclude, that *Irenæus* held that Doctrine. As to that in p. 190. of Dr. *Clarke*'s Book, I cannot tell, whether the Author be speaking of any supposed Generation before the Worlds, or of that on the Body of the Virgin: The Context would, probably, soon determine the Point; but I have not

ſon, pluming itſelf upon that Pittance, which hath fallen to its Share, and profeſſing itſelf a Deiſt or Freethinker, he cannot anſwer for his Patience. But his Buſineſs is not with ſuch, but with thoſe, who are able to confirm or confute what he hath written, by the Weight of their Arguments: And from ſuch Men (he thinks) he may naturally hope for Pardon of his own Miſtakes, whenſoever it ſhall appear that they have been committed.

To conclude. The whole Diſpute, concerning the Divinity of the *Word* and *Holy Ghoſt*, may be brought to this Iſſue. If we

not an Opportunity of conſulting it: Certain it is, that *Irenæus* doth ſometimes ſeem to diſtinguiſh between the *Word* and the *Son*. I wiſh, that ſome Perſon, who hath an Opportunity, would conſult the Writings of the more early Fathers, in order to fix the Æra of that Doctrine of *the Generation of the Word*; taking due Care, as he goes along, not to be miſled by *proleptical* Expreſſions. I dare ſay, that it will be found to have gotten firm footing before the time of *Origen*, which was a Century before the *Arian* Controverſy. The Argument in the laſt Note, therefore, will not be invalidated, though I ſhould be miſtaken, in what I there ſay of *Juſtin*; and the Reader may, if he pleaſe, eraſe his Name, and put *Origen*'s inſtead of it, if, upon Examination, it be found, that I was miſtaken.

acknow-

acknowledge their *Exiſtence*, (and to thoſe, who do not, I have nothing to ſay) we muſt neceſſarily hold, that they are either *Derived* or *Underived*. If the *former*, then, to be conſiſtent with *Ourſelves*, we muſt maintain, with the *Arians*, *That their Perſons had a Beginning*; and are bound to reconcile this Conſequence with many plain Texts of *Scripture*, which oppoſe it: And this, I think, is impoſſible to be fairly done. If the *latter*, then, to be conſiſtent with *Ourſelves*, we muſt deny *the Generation of the Word*, and *Proceſſion of the Holy Ghoſt*, (in the Senſe, in which the word *Proceſſion* is generally underſtood in this Controverſy, viz. as ſignifying *a Derivation of Perſon*); and, in that Caſe likewiſe, are bound to ſhew, that we are conſiſtent alſo with *the holy Scriptures*. This I am ſo far from thinking impoſſible to be done, that I appeal to the Reader, whether I have not actually done it; and that without forcing any one Paſſage of Scripture to ſpeak in my Favour, by Dint of an unnatural Interpretation; and therefore to the Satisfaction (I hope) of every ſincere impartial Enquirer after Truth.

I have

I have often wished, that a Law were enacted, ſo far to reſtrain the Liberty of the Preſs, as to prevent the Publication of religious Controverſies in the vulgar Tongue; and ſhould, certainly, have impoſed this Law upon myſelf, had I been in the leaſt apprehenſive, that what I have written could poſſibly prove detrimental to Religion, through the Weakneſs, or Ignorance of any, into whoſe Hands this Book may chance to fall. For though it differ, both from the *Nicene*, and *Athanaſian* Creeds, in one Particular; viz. *the Generation of the Son before the Worlds*, (unleſs we may take the Liberty to underſtand that part of them in a qualified Senſe, *That this Generation was decreed before the Worlds*); Yet, ſince the Compoſers of thoſe Symbols of Faith did not intend thereby to aſſert any *Inferiority* of the *Son* to the *Father*, in reſpect of his *Godhead*, (but rather an Equality, I ſuppoſe) it cannot be ſaid to differ from either of them, except only in the *Manner* of aſſerting the Divinity of his Perſon. And this will not amount to any thing more, than a mere Difference of Opinion in a circumſtantial Point;

Point; ſince the fundamental Doctrine itſelf is kept whole, and undefiled.

POSTSCRIPT.

SINCE the above Remarks were written, I have met with *Thirlby*'s Edition of the two Apologies and Dialogue of *Juſtin Martyr*, and *Grabe*'s Edition of *Irenæus*, and have peruſed them both.

With regard to the former I ſay, that my Suſpicions (expreſſed in the Note p. 120, & ſeq;) are very far from being removed. And though I will not poſitively affirm of any particular Paſſage, that it is interpolated, or adulterated (much leſs pronounce how it came from the hand of *Juſtin*); Yet I muſt needs ſay, that ſome of thoſe, which contradict me, are very oddly introduced, if they be not Interpolations. For moſt of them break the Thread of the Diſcourſe, which, if they were expunged, would be well connected; ſome are quite foreign to the Matter in hand; others contain notorious Falſehoods; and one of them, in particular, doth at leaſt *border* upon Blaſphemy. Let the Reader judge from the following Inſtances.

Page

Page 17. The Author, (addreſſing the Emperour, Senate, and People of *Rome*) tells them, *That, by unjuſtly putting the Chriſtians to Death, they will act like the lawleſs Robbers in the Deſert*; then (l. 27.) he adds, Ὅτι δ' ὃ καλλιερήσετε ὁ λόγος ἀποδείκνυσιν, [ὃ βασιλικώτατον καὶ δικαιότατον ἄρχοντα, μετὰ τὸν γνήσαντα Θεὸν, οὐδένα οἶδαμεν ὄντα.] οὐ γὰρ τρόπον διαδέχεως πενίας, ἢ παθῆ, ἢ ἀδοξίας πατρικὰς ὑφαιρῆνται πάντες, ὥτως καὶ ὅσα ἂν ὑπαγορεύσῃ ὁ λόγος μὴ δεῖν αἱρεῖσθαι, ὁ νενεχὴς οὐ καὶ αἱρήσεται. Where the Words, which I have ſeparated by the [ ], very plainly break the Connection between the Words, which go before, and thoſe that follow; And, moreover, give a pretty broad Hint, that the *Word* is inferiour to the *Father*, in reſpect of the moral Attribute of *Juſtice*; which is neither more nor leſs, than to hint, *That he is a Sinner!* For ſuch is every one, who is not *perfectly* juſt; and God himſelf can be no more. Is it poſſible this pious Father could write at this Rate? Or did not thoſe Words rather fall from the clumſy Hand of an Interpolator, who, miſtaking ὁ λόγος (which here evidently ſignifieth no other than *Reaſon*, or *Common Senſe*)

Senſe) for the *Word of God*, ſays of it, *That (excepting God, who begat him) there is not a more excellent, or a juſter Prince amongſt all his Acquaintance?*

There are alſo evident Marks of the ſame Hand p. 124.; where *Juſtin*, ſpeaking of the Heathen Philoſophers, ſays, *They were at great pains to diſcover what they did know of the Truth; and after all, did not know ſo much of it, as is really diſcoverable by the Light of Reaſon, and often contradicted themſelves.* This latter Part is in the Greek thus, ἐπειδὴ δὲ ὁ πάντα τὰ τῦ λόγυ εγνώρισαν, ὅς ἐςι Χριςὸς, καὶ ἐναντία ἑαυτοῖς πολλάκις εἶπον. I deſire the Reader to judge for himſelf, whether ὅς ἐςι Χριςὸς be the Words of *Juſtin* or not.

Again, at the bottom of the ſame Page, he quoteth a Saying of *Socrates*, *That it is neither eaſy to diſcover the Father and Maker of the Univerſe, nor ſafe to declare him to the Publick, when diſcovered*; then he addeth, ἃ ὁ ἡμέτερος Χριςὸς διὰ τ ἑαυτῦ δυνάμεως ἔπραξε. Σωκράτει μὲν γὰρ οὐδεὶς ἐπιςεύθη ὑπὲρ τύτυ τῦ δόγματος ἀποθνήσκειν· Χριςῷ δὲ [τῷ καὶ ὑπὸ Σωκράτυς ἀπὸ μέρυς γνωσθέντι (λόγος γάρ ἐςιν ὁ ἐν παντὶ ὤν, καὶ διὰ τῶν προφητῶν προφητῶν

προειπὼν τὰ μέλλοντα γενέσθαι, καὶ] ὁ ἑαυτῷ ὁμοιοτρόπως ἡμῖν καὶ διδάξαντος ταῦτα) ὁ φιλόσοφος καὶ φιλαλήθης μόνον ἐπιδείκνυται, ἀλλὰ καὶ χειροτέχνης, καὶ παντελῶς ἰδιώτης, καὶ δόξης καὶ φόβου καὶ θανάτου καταφρονητής.——Are the Words within the [ ] the Words of *Juſtin* or not? Can we ſuppoſe him capable of confounding, at this rate, *The Word of God* with *Common Reaſon*, and ſaying, that He was partly known to *Socrates*? Not to mention the viſible and unnatural Break made by thoſe Words in an (otherwiſe) elegant Sentence, for the ſake of introducing what is nothing to the Purpoſe: For it is nothing to the Argument, whether *Socrates* knew any thing of Chriſt, or not.

Page 132. Speaking of the Heathen Philoſophers, he ſays, that *Every one (ſo far as that Portion of Reaſon, with which he was endued, enabled him) ſaw the Connection Truths, and ſpoke rightly of them; but ſince, in ſome things of greateſt Moment, they contradicted themſelves, they cannot be ſaid to have planned a conſiſtent faultleſs Syſtem. So far then as they have rightly ſpoken* (ſays he) *their Doctrines are the Doctrines of the Chriſtians*; ὅσα ἐν παρὰ πᾶσι καλῶς εἴρηται, ἡμῶν τῶν

τῶν χριστιανῶν ἐστι. [τὸν γὰρ αὐτὸ ἀληθῶς καὶ ἀρρήτῳ θεῷ λέγομεν μετὰ τὸν θεὸν προσκυνεῖσθαι καὶ ἀγαπᾶσθαι, ἐπειδὴ καὶ δι' ἡμᾶς ἄνθρωπος γέγονεν, ὅπως καὶ τῶν παθῶν τῶν ἡμετέρων συμμέτοχος γενόμενος, καὶ ἰᾶσιν ποιήσηται.] οἱ γὰρ συγγεγραφῆσι πάντα διὰ τὸ ἐνίοις ἐμφύτου τῷ λόγῳ σπορᾶς, ὁμοιᾶς ἐδύναντο ὁρᾶν τὰ ὄντα. Here the Words, which I have ſeparated by the [ ] ſeem not only quite foreign to the Subject, but break a viſible Connection, which there is between the preceding and following Words.

Page 54. *Juſtin* ſays, that *The Writers of our Saviour's Hiſtory have teſtified, that He was born of a Virgin: And we give Credit to them* (he ſays) *becauſe by the aforeſaid Iſaiah* τὸ προφητικὸν πνεῦμα τοῦτον ἀπαγγέλλον οὕτως προεμηνύσθη ἔφη. [τὸ πνεῦμα ὂν καὶ τὴν δύναμιν τὴν παρὰ τοῦ θεοῦ ἄλλο νοῆσαι θέμις, ἢ τὸν λόγον, ὃς καὶ πρωτότοκος τῷ θεῷ ἐστι, Μωσῆς ὁ προδεδηλωμένος προφήτης ἐμήνυσε.] καὶ τοῦτο ἐλθὸν ἐπὶ τὴν παρθένον, &c. The Words between the [ ] (introduced by way of Explanation of the Word πνεῦμα which went before) beſides the direct Contradiction to the expreſs Letter of Scripture, (MATT. i. 18, 20. & LUKE i. 35.) contain a notorious

Falſehood; for *Moſes* hath no where ſaid, that *The Word* is the *firſt-born of God*, or any thing like it. I have obſerved, that the Interpolations of *Ignatius* are, many of them, introduced with the Air of a Paraphraſe or Explanation of the Text, and not unlike this Paſſage. Beſides, the Words ὀφεῖν ἄλλο νοῆσαι θέμις favour ſo ſtrongly of the Spirit of Controverſy, between Chriſtians of different Perſuaſions, that I cannot but entertain ſome Doubt, whether *Juſtin* could write in that Manner to an Heathen Emperour and People.

From theſe Examples I leave the Reader to judge, whether the Writings of *Juſtin* be come to our Hands uncorrupted, or not. If not, and if theſe Paſſages, in particular, may be reckoned amongſt the Corruptions; they plainly diſcover, that the Interpolator was one, who held, that the *Word* is inferiour to the *Father*, as touching his Godhead: Then what Aſſurance can we have, that all the other Paſſages, wearing the ſame Complexion, (though they may not carry on their Faces ſuch viſible Marks of the Bruſh, as theſe I have pointed to) have not received a Diſtortion of Features from

from the Hand of the ſame raſcally Dawber?

As to *Irenæus*, I claim him for one of my own Party. For though there be a few Paſſages in his Writings, wherein he hath ſtiled the *Word unigenitum Dei Verbum*, and *primogenitum Dei Verbum*, yet, by theſe Expreſſions, I think, he can mean no other than *incarnatum Dei Verbum*, without a flagrant Contradiction of himſelf. And I ſhould have obſerved before of *Juſtin Martyr*, that, by the *Generation of the Word*, he ſometimes evidently meaneth no other, than what is called his *temporal* Generation; two remarkable Inſtances of which may be ſeen, p. 31. l. 19. & p. 33. l. 23. There are alſo a few Paſſages of *Irenæus*, which, at firſt ſight, do ſeem to contradict me; yet will be found, upon a nearer Inſpection, not to do ſo. The moſt remarkable of theſe is the following. P. 222. Comparing the four Goſpels to the four Beaſts (mentioned REV. v. 7.) he ſays, Καὶ τὰ εὐαγγέλια ὧν τούτοις σύμφωνα, ἐν οἷς ἐγκαθέζεται Χριστός. Τὸ μὲν γὰρ κατὰ Ἰωάννην, τὴν ἀπὸ τοῦ παλαιὸς ἡγεμονικὴν αὐτοῦ, καὶ ἔνδοξον γενεὰν διηγεῖται, λέγων· ἐν ἀρχῇ ἦν ὁ λόγος.—Ματθαῖος δὲ τὴν κατὰ ἄνθρωπον αὐτοῦ γεννησιν κηρύττει λέγων·

βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. But the Author is not to be ſuppoſed here to ſpeak of two diſtinct Generations, one before the Worlds, the other in the World, but of this latter only; the firſt part of the Paſſage relating to the *Father*, and the laſt to the *Mother*: For the Words ἐν ἀρχῇ ἦν ὁ λόγος prove no Generation or Derivation, but rather the contrary; And the Words υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ, (without υἱοῦ Θεοῦ) I think, ſhew very plainly, that this is the Author's Meaning. But let *Irenæus* explain his own Words himſelf, Page 239. l. 1. Et quoniam Johannes unum & eundem novit Verbum Dei, & hunc eſſe unigenitum, & hunc incarnatum eſſe pro ſalute noſtrâ, Jeſum Chriſtum Dominum noſtrum, ſufficienter ex ipſius Johannis ſermone demonſtravimus. Sed & Matthæus unum & eundem Jeſum Chriſtum cognoſcens, eam quæ eſt ſecundum hominem generationem ejus ex Virgine exponens,—ait: *Liber generationis Jeſu Chriſti, filii David, filii Abraham.* Dehinc ut liberaret mentem noſtram à ſuſpicione, quæ eſt circa *Joſeph*, ait, *Chriſti autem generatio ſic erat*, &c.—Again, p. 249. (in the Chapter, whoſe

whoſe Title is *Adverſus eos qui dicunt eum ex Joſeph generatum,* he ſays, Quoniam enim nemo in totum ex filiis Adæ, Deus appellatur, ſecundum [*præter*] eum, aut Dominus nominatur, ex Scripturis demonſtravimus. Quoniam autem ipſe propriè præter omnes qui fuerunt tunc homines, Deus, & Dominus, & Rex æternus, & unigenitus, & Verbum incarnatum, prædicatum & à Prophetis omnibus, & Apoſtolis, & ab ipſo Spiritu, adeſt videre omnibus, qui vel modicum de veritate attigerint. Hæc autem non teſtificarentur Scripturæ de eo, ſi, ſimiliter ut omnes, homo tantùm fuiſſet. Sed quoniam præclaram præter omnes habuit in ſe eam quæ eſt ab altiſſimo Patre genituram, præclarâ autem functus eſt & ea quæ eſt ex Virgine generatione; utraque Scripturæ divinæ de eo teſtificantur.——In ſhort, I know of no Part of this Author's Writings, which is not very eaſily reconcileable with the Doctrine advanced in the foregoing Treatiſe. But to quote half the Paſſages, that ſpeak in favour of it, would be to ſwell this Poſtſcript to an immoderate Bulk. This Father doth almoſt conſtantly diſtinguiſh between the *Word* and the *Son*,

very

very rarely ſtiling the *Word The Son* (indeed, much oftner the *Son The Word*) and where he doth it, it is uſually in ſuch a Manner, as plainly ſhews the Appellation to be proleptical.

The two following Inſtances of this Diſtinction are very remarkable. Lib. 4. c. 14. Omnibus revelavit ſe Pater, omnibus Verbum ſuum viſibile faciens; & rurſus Verbum omnibus oſtendebat Patrem & Filium cùm ab omnibus videretur.—Per ipſam Conditionem revelat Verbum conditorem Deum,—& per Filium eum Patrem, qui generavit Filium.—Sed per Legem & Prophetas ſimiliter Verbum & ſemetipſum & Patrem prædicabat, & audivit quidem univerſus Populus ſimiliter; non ſimiliter autem omnes crediderunt. Et per ipſum Verbum viſibilem & palpabilem factum, Pater oſtendebatur, etiamſi non omnes ſimiliter credebant ei; ſed omnes viderunt in Filio Patrem: inviſibile etenim Filii Pater, viſible autem Patris Filius.—Again, Lib. 4. c. 47. In novo Teſtamento ea quæ eſt ad Deum fides hominum *aucta eſt, Additamentum* accipiens *Filium* Dei. Now if we compare this laſt Quotation with *Sed per Legem*

&

& Prophetas, &c. in the firſt, we ſhall have Demonſtration, that *Irenæus* ſuppoſes the Relation of Father and Son to be founded in the Incarnation: And, indeed, throughout his Works he conſtantly ſuppoſeth it; nor doth he even hint, that it was ever called in Queſtion; but ſpeaketh of it, as he might naturally be ſuppoſed to do of a Truth known and acknowledged by all Chriſtians.

But, to fortify my claim to him ſtill further, I will produce a Paſſage, wherein he contendeth very ſtrenuouſly, that the Word is *Unbegotten, Underived*. Writing againſt ſome Hereticks of his time, who held, that the *Word of God* was *ſpoken forth*, like the Word of a Man; (and if we *muſt* hold the Derivation of the *Word*, I do not ſee how we can eaſily make Uſe of a more modeſt Similitude; Nay, *Juſtin Martyr*, or his Interpolator for him, hath applied this very Similitude to the very ſame thing, p. 267.) *Irenæus* utterly rejects this Notion as blaſphemous, foraſmuch as all Derivation implieth a Beginning of the Being derived.—Lib. ii. c. 18. Ab hoc [viz. Nᾶ] Logon & Zoën fabricatores hujus Pleromatis dicunt

emissos; & Logi, id est Verbi, quidem emissionem ab hominum affectione accipientes, & addivinantes adversus Deum, quasi aliquid magnum adinvenientes in eo quod dicunt, a Nu esse emissum Logon: quod quidam omnes videlicet sciunt, quoniam in hominibus quidem consequenter dicatur, in eo autem qui sit super omnes Deus, totus Nus, & totus Logos cùm sit, quemadmodum prædiximus, & nec aliud antiquius, nec posterius, aut aliud alterius habente in se, sed toto æquali & simili & uno perseverante, jam non talis hujus *ordinationis* sequetur *emissio*. Quemadmodum qui dicit eum totum visionem, & totum auditum (in quo autem videt, in ipso & audit; & in quo audit, in ipso & videt) non peccat; sic & qui ait, totum illum sensum, & totum verbum, & in quo sensus est, in hoc & verbum esse, & verbum esse ejus hunc Nun, minus quidem adhuc de Patre omnium sentiet; decentiora autem magis quàm hi, qui lationem prolativi Hominum verbi transferunt in Dei *æternum* Verbum, & prolationis *initium* donantes & *genesin* quemadmodum & suo verbo. Et in quo distabit Dei Verbum, imò magis ipse Deus, cùm sit

Verbum,

Verbum, a verbo hominum, ſi eandem habuerit *ordinationem*, & *emiſſionem generationis?*

This Paſſage needeth no Comment. And here I ſhall cloſe my Remarks; after obſerving, that the Paſſage quoted by Dr. *Clarke*, in Page 190, of his Treatiſe on the Trinity, and which I referred to in the Note P. 120, *& ſeq*, evidently relateth not to the *Word*, but to the Son: Firſt, Becauſe it beginneth *Quomodo ergo FILIUS prolatus à Patre?* Secondly, Becauſe he there alloweth a Prolation from the Father; and, in the Paſſage juſt quoted, hath denied it of the *Word*; and therefore he muſt be ſuppoſed there to ſpeak of *the Generation of the SON:* Which Suppoſition is further confirmed by his Quotation of *Iſaiah* liii. 8. juſt before, *Who ſhall declare his Generation?* And that he underſtands this Text of (what is called) *his temporal Generation*, will be evident, if we turn to Lib. 3. C. 21. where he moſt certainly ſo underſtandeth it.

When I firſt ſat down to write on the Subject of the Trinity, I proceeded with a trembling Hand; thinking, that the whole

Stream of Antiquity had been against (at least, *not for*) me, *Ignatius* only excepted. But I comforted myself with this Reflection, That since my Hypothesis was so easily, and without Violence, reconcileable with (nay, as I thought, demonstrable by) the *Scriptures*, (which we allow to be our only Guide in Matters of Faith) and, at the same time, so perfectly agreeable (as far I could judge) to *right Reason*, I had at least as good Pretensions to be heard, as many a Scribbler, who hath written against the *Athanasian* Creed: And, at the worst, if it were erroneous, should only expose myself for a Dunce in common with them; for, advancing nothing to the Degradation of my *Redeemer* and *Sanctifier*, I should not (like them) stand accountable for my Writings at the Judgment Seat of God. But now, finding two such Authorities, as *Ignatius* and *Irenæus*, plainly on my Side; the rest of the *Apostolick* Fathers not against me; and *Justin Martyr* (though against me) not to be entirely depended on; my Doubts and Fears are vanished; and I make no Question, that the primitive Christians did understand this Doc-

trine (either accurately, or very nearly) as I have delivered it; that other antient Writers may be found, upon Examination, to agree with me; and that I have ſtumbled upon the long-loſt *Faith firſt delivered to the Saints.*

THE END.

ERRATA.

Page 21. *line* 7. *for* Father in *read* Father (in
25. *l.* 6. *for* a ſymptotick *read* aſymtotick
33. *l.* 19. *for* quodque *read* (quodque
42. *l.* 1. *for* ſeems *read* ſeem
69. *l. penult. for* ὁ *read* ὁ
97. *l. ult.*
98. *l.* 22. } *for* Inſtructor *read* Inſtructer
108. *l. antepenult.* }
102. *l.* 5. *dele* me
107. *l.* 2. *for* conſiſts *read* conſiſt
107. *l.* 10. *for* Page 91 *read* Page 92
107. *l.* 12. *for* Page 99 *read* Page 98
117. *l.* 9. *from the Bottom, read after* but)
123. *l. penult. for* every *read* any

tains (plainer accounts), or very many) as I have delivered: but other ancient Writers may be found, upon Examination, to agree with me; and that I have stumbled upon the long-lost Truth. My endeavour in this

THE END.

BRITISH MUSEUM

ERRATA.

Page 21. line 2. for [illegible] read [illegible]